

VOL. 36, NO. 8

The CATHOLIC SCHOOL JOURNAL

AUGUST, 1936

WESTERN OFFICE
66 E. SOUTH WATER ST.
CHICAGO, ILL.

PUBLISHED MONTHLY BY
THE BRUCE PUBLISHING COMPANY
524-544 NORTH MILWAUKEE STREET
MILWAUKEE, WISCONSIN

EASTERN OFFICE
330 WEST 42nd ST.
NEW YORK, N. Y.

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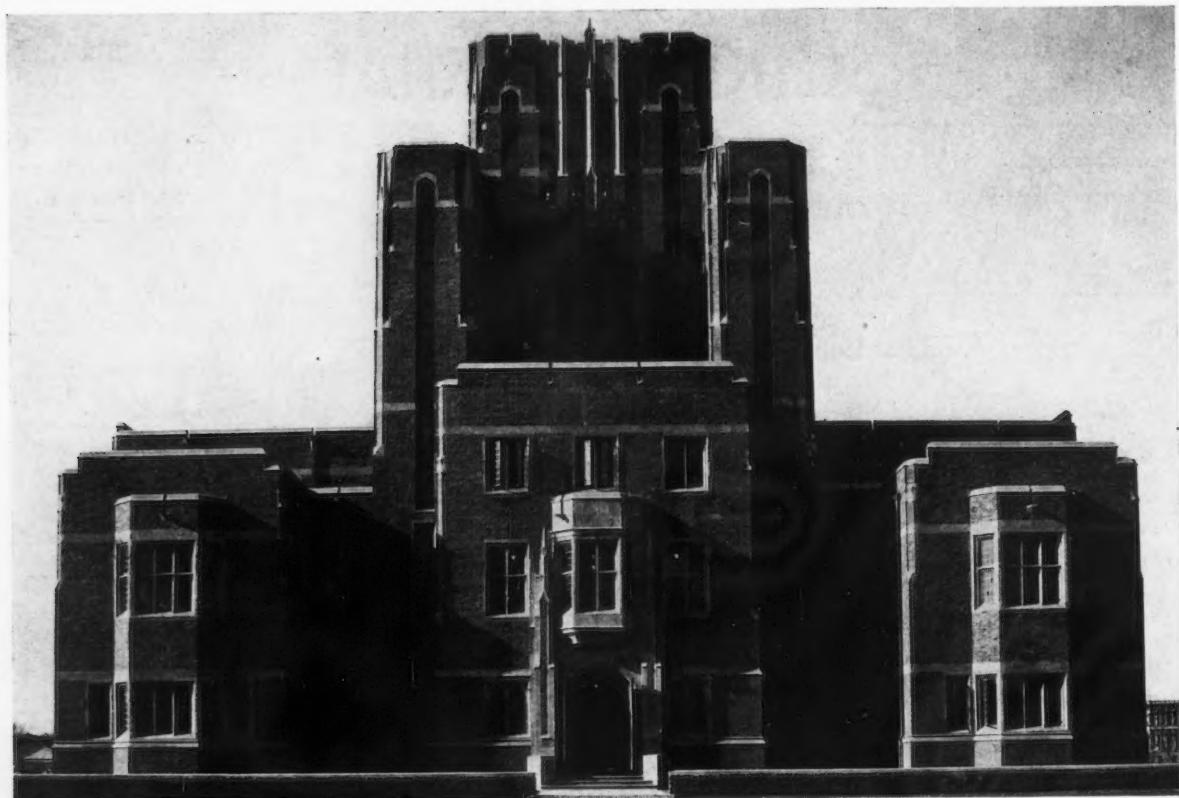
Our Home and School Number

The CATHOLIC SCHOOL JOURNAL, in the past, has published many articles of special interest to parents and articles on Home and School Co-operation. In keeping with our policy of devoting an occasional issue of the JOURNAL to a particular phase of education, we have made this August issue a Home and School number.

The articles of special interest to parents by Bishop Duffy, Father Kelly, Sister Joanico, and Mrs. Ryan should be discussed at future meetings of your Home and School Association. Each of them offers some practical suggestions to help parents to do their part in the education of their children.

The editors offer you this special number as a part of their contribution to the cause of Home and School Co-operation.

Articles Indexed: Articles in the CATHOLIC SCHOOL JOURNAL are indexed in *The Catholic Periodical Index* and in *The Education Index*. — Entered April 20, 1901, as Second Class Matter in the Post Office at Milwaukee, Wis., under the Act of March 3, 1879. Copyright, 1936, by The Bruce Publishing Company, Member, Audit Bureau of Circulation. — *Subscription Information:* Subscription price, \$2.00 per year, payable in advance. Canadian postage, 25 cents; foreign postage, 50 cents. Copies not over three months old, 25 cents; more than three months, 50 cents. Notice for discontinuance of subscription must reach Publication Office in Milwaukee, at least fifteen days before date of expiration. Changes of address should invariably include old as well as new address. Complaint of nonreceipt of subscribers' copies cannot be honored unless made within fifteen days after date of issue. — *Editorial Contributions:* The Editors invite contributions on Education and on any subject related to the welfare of Catholic schools; e.g., methods of teaching, child study, curriculum making, school administration, school building construction and upkeep. Manuscripts, illustrations, news items, etc., should be sent to the Publication Office in Milwaukee. Contributions are paid for at regular space rates. — *Foreign Subscription Representatives — For England:* Geo. E. J. Coldwell, Ltd., 17 Red Lion Passage, Holborn, London, W.C. 1. England. — *For Ireland:* D. Fitzpatrick, Ltd., 17 Upper O'Connell St., Dublin, Ireland. — *For New Zealand:* Catholic Supplies, Ltd., 63-68 Dixon St., Wellington, New Zealand. — *For India:* B. X. Furtado & Sons, Kalbadevi Road, Bombay, India. — *For Australia:* Pellegrini & Co., 543 George St., Sydney, Australia. — *Representative for Philippine Islands:* Catholic Trade School, 1916 Oroquieta, Manila, P. I.



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The CATHOLIC SCHOOL JOURNAL

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No. 8

Preparation of Parents for Religious Instruction in the Home

Most Rev. John A. Duffy, D.D.

Editor's Note. Bishop Duffy in this paper is carrying out the admonition of the Pope to the "pastors of souls, by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. And this should be done, not in a merely theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral, and civil training of their children, and with indication of the methods best adapted to make their training effective, supposing the influence of their own exemplary lives." It is certainly a stimulating, helpful statement.

ONE of the greatest dangers that threatens modern America is the lessening of religious influence in the lives of its people.* The record of her infant days is a story of ideals and principles clothed with religion; in her struggling youth she was esteemed of nations as a Christian exemplar; in early adult life she still regarded religion and morality as important elements in the permanent structure of society. But today, although the statutes remain, an analyst points to the danger signals already visible on the American horizon, and a non-Catholic commentator adds: "Unless the churches can Christianize men and women the world is going back to barbarism." More and more each year are Christian principles being relegated to the limbo of the undesired: the last generation witnessed the rapid fall of America down the scale of nations; and the decade just passed saw the criminal and the racketeer ascend to shameful prominence in our national life.

Major Responsibility for Social Situation Must Be Placed on Home

In no dark and ugly corner do we find the breeding of this dragon that pulls down our standard of security; it cannot be traced to the halls of legislation, nor do its unmistakable imprints lead to the door of the classroom. Although many agencies have contributed to the decline, nevertheless it is unquestionably true that the finger of

major responsibility must be placed upon the home. "Hast thou children? Instruct them, and bow down their neck from their childhood" (Eccli. vii. 25).

Lamentable Decline of Family Education

The Vicars of Christ in their uninterrupted line have continuously reminded the home of its responsibilities. Our present reigning Pontiff in a very special manner has devoted himself to recommendations for its greater stability. His letters on Christian Education and Christian Marriage are masterful efforts to build up the defenses of its frontier. He reiterates that it is the school of schools and that the "lamentable decline in family education" can be remedied only in the more effective discharge of the obligations of the parents within the home. "It is certain," he says, "that both by the law of nature and of God this right and duty of educating their offspring belongs in the first place to those who began the work of nature by giving them birth, and they are indeed forbidden to leave unfinished this work and so expose it to certain ruin." Regretting that parents have little or no preparation for the discharge of the fundamental duty and obligation of educating their children, he implores "pastors of souls, by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. And this should be done, not in a merely theoretical and general way but with practical and specific application to the various responsibilities of parents touching the religious, moral, and civil training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives." "They that instruct many to justice shall shine as the stars for all eternity" (Dan. xii. 3).

It is my privilege at this time to make suggestions for the carrying out of our beloved Pontiff's injunctions in providing this instruction for parents, but in a paper of this length we can do no more than restate the parental

*Paper read at the National Catechetical Congress held in co-operation with the National Catholic Rural Life Conference at Rochester, N. Y., during the week of October 27, 1935.

task, enumerate the principles to be applied in faithfully discharging this duty, and indicate practical steps toward equipping the parent for the duty of successfully leading the little ones to Christ.

Physical, Civic, and Religious Training of Children

I. Young children, children unskilled in the ways of the world, are jewels that must be kept in a perfect setting, the home, lest the thief of irreligion encroach upon the parents' domain and despoil them of their richest treasure; they are talents, as the Holy Father calls them, that must be worked with and returned "to God with interest on the day of reckoning," a work which is not complete until the child is properly educated. The care of the natural wants of the child falls upon the shoulders of the parents, and this duty is not properly discharged until the parents have provided their offspring with food, shelter, clothing, protection during the years of their inability to care for themselves. Shall we deny the same responsibility when spiritual things are considered? Have parents fulfilled their duty when they have provided merely for the natural wants of their children neglecting the wants of the soul, the more important part of man? Proper safeguards must be provided for the children from their earliest years; good example must be constantly before their eyes; religious and moral training must become a living thing in their existence, a part of themselves, a principle that controls their actions. "My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. i. 8). Unless the parent becomes the angel with the flaming sword at the portals of the educational paradise, outside influences will soon ravish the sanctity of the home and despoil the sacredness of her position.

The Mother's Responsibility

The admonition of Cardinal Gibbons in *Our Christian Heritage* can well be quoted here as an accurate summary of the responsibility placed on the shoulders of parents, especially the mothers: "Let Christian mothers recognize their sublime mission. Let them bear in mind that to them is confided the most tender portion of the flock of Christ, which on that account should be watched with greater care. On them devolves the duty of directing the susceptible and pliant minds of their children, and of instilling into their youthful hearts the principles of piety. It is theirs to plant the seed of the word of God in the virgin soil, and when the more experienced hand is required to cultivate it, the ministers of God will not be wanting in developing its growth."

Home Training Basis of Future Religious Training

II. The home training must provide the child with the fundamental equipment to cope with the difficulties of this life and to prepare him properly for life in eternity. Whether the home accepts or neglects its sacred responsibility, in that measure do the mother and father lay the foundation of all future religious knowledge with the corresponding effect upon the product of the home.

The pupil in the home must be taught that he has a destiny, a sublime end, a purpose in life that cannot be attained by making his aims earthly. It is the doctrine of Christ that man is born not only to be an inhabitant of earth, a member of society, but much rather that he be

come a child of God—to know, love, and serve Him on earth and be happy with Him forever in heaven. Since man is destined to an eternal life, he must obtain more than a mere secular education, for secular education does not carry him above the plane of earthly and secular things. His must be an education that speaks to him of the eternal God, of his sublime destiny, of his moral obligation to serve God and to seek the happiness and the company of the blessed in the life to come, as well as the physical, civic, and secular training which is essential to his well-being here on earth. But the training of the intellect must not be at the sacrifice of the formation of the heart.

Training with Appropriate Discipline

There can be no effective training without discipline. The Apostle of the Gentiles instructs fathers: "Bring them up in the discipline and correction of the Lord" (Ephes. vi. 4). Pope Pius XI states: "'Folly is bound up in the heart of the child and the rod of correction shall drive it away' (Prov. xxii. 15). Disorderly inclinations then must be corrected, good tendencies encouraged and regulated from tender childhood . . . the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace. . . ." Discipline, however, must not be too rigid, too autocratic, nor inconsistent; it must be in keeping with the child's capacities and his understanding. Discipline must be devised so that it does not become a repression policy which stunts growth of initiative and freedom and incites rebellion, but rather a discipline that teaches self-control which will produce a respect for the rights and privileges of others, in youth and later in men's estate.

Religion As a Service of Love

From the very beginning religion should be presented to the child as a service of love; his thought of religion, immature as his thought may be, should bring him in touch with religion as a bond of love existing between a kind and loving God and a faithful and devoted creature. Never should the realities of hell be portrayed to the child of tender years, for the important seed to be planted in the young mind is that God loves us and possesses a special love for little children; hence, the doctrine of fear should not be used. One mother reveals that her children never had any childish fears of a storm, because lightning and thunder are "God's fireworks," and never did they fear going to sleep alone in the dark, for "my own big angel was guarding the bed with his wings spread out."

Importance of the Preschool Period

The training of the children must be begun in the home. Some psychologists assert that the most important period in an individual's life is completed when the child reaches his seventh birthday. "The moral man," says de Maistre, "is perhaps formed when seven years old; and if he was not trained on his mother's knees, this will be his lasting misfortune, as nothing can make up for that education that he should have received." "If anyone have no care of his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel." Sister Mary, I.H.M., reporting her study in the *Journal of Religious Instruction*, states that the average child can have some knowledge of God as a Creator at three, although children can and do know God at two years; some at the age of

three will speak of heaven as a place where good children go after death, and can also express a number of moral ideas. School children at six have clear notions of religious duty and are thus influenced by religious motives. Although psychologists only reiterate the statement of the Angelic Doctor when they assert that character is formed in the first years of life, nevertheless they are on insecure ground when they claim that the child's destiny is practically or totally completed before he is seven years old. It is true that character formation must begin before seven, but it is likewise true that it can be molded and influenced during many years after seven. But the fact remains that no matter how broad the school's work, the home is the first educational institution.

Responsibility of the Home

The home instruction is the work of the parents, particularly the mother, as Cardinal Gibbons remarked. A child with maternal love and companionship as his guides begins his education under the most favorable circumstances, for when the mother initiates the religious training of the child she binds his first religious memories with the bond of filial respect and love, a condition that can never be attained in the school. When the child lisps its first baby words and becomes interested in things outside itself, the religious mother is prompted to tell him of the Baby Jesus and aid him in saying the sacred name; she speaks to him of the Baby's mother, how good, how beautiful, how loving! There is stirred up immediately an interest because of the kindred relationship. The child wants to know more about this Baby and His mother. In these things the child reciprocates by becoming of great value to the mother.

The child's habits, attitudes, and character are largely formed before the Church has had an opportunity through its established educational system of bringing religion into the life of the child, and the home's responsibility becomes all the more grave in the revelation that children can and do know God at the age of two years. Hence, the pastor, according to the Holy Father's instruction, must seek to supply the parental deficiency, and the parents must enlighten themselves as to the best means of discharging this duty before God and their own conscience.

First Steps in Instruction

III. To discharge their duties properly and to establish in the home the preventive work which will forestall the remedial action which now prevails, parents must possess certain equipment and a suitable means must be provided in the parish units for presenting such training.

A. That the parents be properly equipped, it becomes necessary that they know what material to present and the best means of doing it effectively. The material that should claim attention will depend in a large measure upon the ability of the child and the circumstances that envelop him. His attention must be directed to thoughts and words concerning God, His creative works, trust in Him, our dependence upon Him, and the reward for goodness. This will provide the opportunity of presenting a few elementary truths, for complete truths are not even required for first Holy Communion, and will lead to a knowledge of God and responsibility before God — the foundation of all religious life.

In the tender years when religious sense begins to unfold, it is then that many parents endeavor to make education Christian through the arts, pictures, stories, God's works, projects — work of his hands, through prayer which lifts the child's mind as well as his tongue to the praise of God — an appeal to the child of sense and feeling to inculcate religious truth.

Personal Holiness of Parents

That the child acquire the spirit of Christ that will urge him to continue his religious practice in the face of all difficulties, the parents first of all must have absorbed much of Christ's spirit, for "no one can teach without himself being full of the subject." This requires on their part an earnest effort to acquire personal holiness, Christ-like patience — Christ living in them made present by a life of personal prayer, a life sanctified by the frequent reception of the sacraments, a life filled with the consciousness of their grave responsibility — a life of faith. Thus having studied the Ideal and having made Him their own, it becomes much easier to present Him to the flesh of their flesh, bone of their bone.

The Well-Ordered and Well-Disciplined Family

The home environment should be that of a "well-ordered and well-disciplined Christian family," one designed to give the best thoughts and inspire only the noblest actions, for no amount of after training, no matter how perfect it may be thought to be, can eradicate the defects or entirely allay the impressions obtained in a bad home environment. No parent can set a bad example and then expect the child to follow his counsels. The Holy Father states that the environment during the period of the child's formation should "correspond with the end proposed," and, "That education, as a rule, will be . . . more efficacious in proportion to the clear and constant example set, first by the parents, and then by the other members of the household." Good example thus reflected in the shadows of the home fireside will forever be associated with the affectionate sentiments of parental love and will be a determinant in future conduct.

Christmas in the Training of the Child

An excursion outside the home — to the parish church — to visit the home of the Baby Jesus, during which time the mother will reveal more of the Divine Child, will be a religious landmark in the life of the child. Christmas affords a beautiful occasion to link all the previous thoughts together in a birthday party for the Infant Jesus. Thus at an early age, the proper version of Christmas becomes a living part of the child's life. The simple faith and earnest devotion of such a mother grow upon the consciousness of the child, so that the mother becomes the symbol of things pure and holy; she stands before the child as a living example of what he must become. Parents who fail to make use of the opportunities in unfolding the mysteries of God to their children are missing one of God's rewards for their sacrifices.

Storytelling

This thought brings us to storytelling. Stories are the child's life. Even though storytelling is a gift of few, nevertheless all parents can acquire a proficiency that will en-

able them to perform this important task well. Even two-year-olds can enjoy a story, especially the story of the Christ Child, for the Infant appeals to them and they get the notion that the Infant had many things in common with themselves. The result will be that they will feel closer to God. The story of the shepherds, the story of the Three Kings, of Herod's hating the Babe, etc., are narratives that the child will relish and never fail to cherish dearly. "It is better to die without children than to leave ungodly children" (Eccli. xvi. 4).

Parish Societies Used for Parental Training

B. In carrying out the instructions in the Holy Father's letter on Christian Education, might not pastors of souls seek to discharge this obligation by bringing to the societies of their parishes which are composed largely of parents and married people, the task of undertaking this duty? Might they not formulate for these existing groups the catechisms, the practical helps to accomplish this work within their own homes? Instead of Holy Name Societies, Rosary Societies, and Altar Societies with financial responsibilities, might they not have the preparation of parents for religious home training as their principal objective? Might not the Holy Name men become bulwarks in the home for the religious training of their children and thus bring about leadership which is so important for the promotion of the cause of Catholic Action? Will such not enhance the societies' spiritual values? Surely this would be one means of bringing back to the home the influence and the prestige which it is fast losing as other agencies

encroach upon its sanctity, for it would place the fundamental education for eternity where it belongs—in the home.

Leaflets to Assist Parents

To facilitate the education of parents along the lines which have been suggested, nothing would contribute more to the success of the pastors' work than to have leaflets prepared by those familiar with the steps to be pursued, to put into the hands of the parents. These leaflets could contain suggestions to the parents as to what to say to the child, when it could be said most advantageously, and how it could be said most effectively. These could be produced very inexpensively and because of a large printing could be sold for a penny or less. As to the Catechism in the hands of the parents, we feel that this should not occur until the child's school life has actually begun.

A Final Word

We may conduct our parochial schools, we may organize confraternities and sodalities for the instruction of youth, as many as we will, but, in the words of a sainted prelate, "If the home fails in its duty to the child, the child will fail in its duties to himself, to society, and to God." But with the restoration of the home to its rightful position in the training of the child, we may confidently expect religion to assume its place of influence in society, and with the parents thus elevated to the pedestal where their efforts determine the lives of men, they will be returning to God with interest these talents which they held in sacred trust.



St. Lawrence Enthroned with Saints and Donors, by Fra Filippo Lippi.—Metropolitan Museum of Art.
The feast of St. Lawrence is celebrated on August 10

The Purpose of a Parent-Teacher Organization *Mary C. Ryan*

Editor's Note. See the editorial on School-Home Association in this issue.

THE notable increases of Parent-Teacher Associations throughout the country, both in numbers and influence in recent years, emphasizes the fact that today a very real partnership is interested in the education of the child. This statement applies alike to both Catholic and secular education. As purely voluntary organizations, their members find themselves confronted with problems which, while sometimes very interesting, are often difficult of solution from an administrative point of view. Then again, the lack of economic bolstering in the past few years has brought about new and more difficult problems than had to be met heretofore.

In outlining its policies, the organization must answer certain pertinent questions as to its place in the scheme of things. First and foremost, one may ask: What are the policies and purposes of the group? When policies are mentioned, wonderment necessarily arises among the membership and most likely in the minds of the administrators of the parish and the school. It is most desirable that this matter be faced openly and clearly in order to avoid possible misunderstandings. Such a gathering brings forth thoughts on the three institutions which mold our lives and our national life—the home, the Church, and the school. The school is an agency of the home, as the first responsibility of education rests with the home. One hears that family morale is breaking down, that home life is disappearing, that fathers and mothers are refusing to take their responsibilities seriously, and that they are bungling the job of raising their children. Therefore, it is said that the school must become a clinical center to counteract consequences of parental failure. Those of us who are representative of the vast majority of Catholic homes are not startled by these wordy generalizations, nor do we concede them to be true in any large part. However, it is necessary for parents, and especially Catholic parents, to awaken to the challenge of the times and to face their full responsibilities in the realization that no school atmosphere, however good, can counteract an indifferent or inadequate home environment. Parents should be honest with themselves and admit that the outcome of our future citizenry depends primarily upon them. The Parent-Teacher movement is fundamentally a declaration, friendly but firm, of parental rights and duties. It has its rise in the very sound thought that the child belongs to the parents; that if they choose at times to share their prerogatives with others they never surrender them. School or no school, parents are still the educators of their offspring with claims to this high distinction that are grounded in natural law.

The Parent-Teacher Club may not seek to dominate school policies; there is a complete diocesan system based on the parish school. It can, however, work intelligently within the system and become more keenly interested in the problems of the teachers who have so many hours with and such an influence on the children. Parents have both

a duty and a right to be in close contact with the educators of their offspring. Not only should they concern themselves in the study and detail of the school as an institution; they must recognize their responsibility as Catholic parents in the Youth Movement now so forcefully before the public and so much the concern of Catholic leaders. Indeed if Parent-Teacher Organizations never developed beyond the Study Club stage there would be a generous field of action and worth-while accomplishment for the individual membership as well as for the group as a whole.

Rather than a mere peg on which to hang certain social activities, the primary interest of this organization should be certain welfare work directly connected with the school. To bring about this ultimate goal it may be necessary to employ some or all of the devices of sociability, but it should be kept in mind that these are devices and not the ultimate end in themselves. As its name implies, it should be composed of both parents and teachers, each with a voice in the conduct of affairs. If it is impossible in any instance for the Sisters to be present at the meetings, a delegation of mothers might be appointed to meet the Sisters at the school and confer with them on any problems which may arise and report the outcome of the discussion at the following meeting. The program should always be worth while, with something to offer the group rather than a mere excuse for getting together with no more beneficial result than the devotion of an evening to trivial business matters. Such affairs can and should be settled in a short time if a competent committee is elected or appointed to take care of the details. Misspent parliamentary procedure is, to say the least, inconsiderate to an awaiting speaker who may give up his or her time at a real sacrifice to address the gathering.

As an assembled group, opportunity could be found for instruction on the general subject of education. Educators need their reviews, professional associations, and research departments of education in the universities; the Parent-Teachers Organization cannot hope to cope adequately with its problems unless its membership keep informed upon current thought, insofar as possible, in matters of education. It should become informed of the reasoning back of the movement to obtain public funds for Catholic schools and learn from time to time of the official attitudes in this field. It is sometimes contended that the only way of reaching parents to an awakening of their religious duties is through the school children. In this group the pastor would have an additional opportunity to deliver such messages. Mutual edification and zeal in our common purpose likewise will tend to reduce stress on the point via the children.

There is, too, the matter of allaying friction. In any institution the necessity for rules and regulations is generally conceded. These rules and regulations could not possibly suit all of the people all of the time, but even so, parents should feel secure in the right to express themselves on such regulations without fear of leaving rancor in the

hearts of any. Since all laws are formulated for the good of the greatest number of people, a critical minority, which must give way to a majority, will do so with more gracious resignation if frank discussions are encouraged.

As to the specific programs of meetings, it might be suggested that speakers be obtained occasionally to address the group on subjects pertaining to education and to specific matters involving the interest of the organization. Since time is not available to touch upon all the different phases of a club's possible activity, the most reasonable procedure would seem to be to stress those matters which are most vital to the needs of the local parish school. Among these, the following may be suggested:

1. The matter of hygiene is a most vital problem, for even if other things supersede it in importance a large proportion of them hinge directly upon it. Well might a committee be appointed to secure for the parochial children all the benefits of the health service which is offered by the municipal health agencies for children of the public schools.

2. Safety suggests a committee be appointed to study traffic conditions and to lessen such danger in the vicinity of the school, with the aid of local authorities if need be.

3. The school equipment might be considered, that is, the lunchroom and the diet, playground facilities, and selected books for the children's reading through insistence upon being given every consideration that public schools are by the municipal libraries.

4. There might be a study of the use of public money in the neighboring community center and a determination of how beneficial this was proving in the parochial school. Active interest might influence a more helpful program, for local authorities delight in pleasing.

5. An attempt might be made to procure motion-picture programs in the neighborhood theaters which would be more suitable for children who patronize them on Saturdays and Sundays. Active interest would do much to eliminate improper films and to obtain instructional programs.

In summing up the aims and purposes, one might maintain that the ideal Parent-Teacher Organization should have as its ultimate goal a closer understanding between the home and the school and a sympathetic appreciation of the problems and viewpoint of religious teachers and parents. There should be a mutual realization that rearing a child is a matter of both the home and the school, in which the Church and the State are vitally concerned.

The Preparation of Teachers of Religion *Rev. William R. Kelley**

Editor's Note. The diocesan superintendent of the Archdiocese of New York here discusses the practical problem of providing a group of competent lay catechists for parochial catechetical work. The requirements set up are high, but are necessary if the work is really to be done competently and effectively. It might be added that the training might be carried on through a local college or university under diocesan direction instead of being separately set up. The financial suggestions are especially pertinent.

Classes for Teachers

Legislation

The Church requires the pastor *ex officio* to give religious instruction. If he is legitimately impeded he must employ pious lay persons, especially those who belong to the Confraternity of Christian Doctrine. (Canon 1330 ff.)

The Problem

What practical means can be suggested to develop for each parish a staff of lay teachers qualified to give instruction in Christian Doctrine?

Suggested Procedures

A. Recruiting Candidates for Teaching

The task of recruiting candidates should begin in the parish. The pastor and his assistants should seek out worthy persons who have the desirable educational background. The candidates may be found among public-school teachers, college students, and perhaps housewives who are college graduates.

B. Classes for Teachers

a) *Parochial.* Some parishes may be in a position to

train the candidates thus recruited. Priests who have had pedagogical training may find it possible to give content-and-method courses and to supervise the practice teaching of their students. In such a parish plan, there are certain positive advantages: (1) Convenience of location; (2) more direct preparation for local needs; (3) social and recreational opportunities.

b) *Diocesan.* Most parishes are not in a position to give direct training to teachers. It is more feasible for the diocese to sponsor a central school for catechists with district annexes in certain convenient locations. The Decree *Provido Sane Consilio* makes provision for such courses as a required activity of the Diocesan Catechetical Bureau: "Special courses of lectures on religion shall be appointed each year for the fuller and more perfect training of those who teach Christian doctrine both in the parochial and in the public schools."

The diocesan school has a signal advantage in that it can conduct a variety of courses for particular needs. It can more readily obtain equipment and library, issue certificates to qualified teachers, and make arrangements with educational institutions to extend academic credit.

The Curriculum

Courses in Religious Education should embrace training in religion and in pedagogy. The religion courses should include study of moral, dogma, worship, Bible and church history. Study from approved textbooks which will be supplemented by the professor is to be preferred to the lecture method. Directed supplementary readings should be assigned.

To develop skill in imparting, it is necessary that the

*Paper read at the National Catechetical Congress held in co-operation with the National Catholic Rural Life Conference at Rochester, N. Y., during the week of October 27, 1935.

candidate make a study of methods in religious teaching. These methods differ to a certain degree from the techniques used in secular branches. In studying the school subjects the pupil is encouraged to *discover* truth for himself; in studying religion he *accepts* truth that has been revealed by God. Some authors have happily mated the inductive method with the more traditional deductive method of the catechism requiring as a final step that the learner summarize his knowledge of basic truths in the language of the catechism.

In striving for methods that will promote child interest and comprehension, teachers have a grave obligation to preserve the accuracy of divinely revealed doctrines. Modern methods can safely be applied to religious learning only by a teacher who is well instructed in Christian doctrine.

The very suggestion of differences between secular and religious methods is an argument for putting into the curriculum a course in the philosophy of education. In a sensibly digested course of this character the student will learn just how Catholic aims and methods differ from those of secular education. In particular she will appreciate how fundamental differences in philosophy lead to differences in belief and conduct.

A well-rounded curriculum should provide a course in the study of the child. Of little value would it be to put into a classroom a teacher who does not understand the limitation and inexperience of childhood, and who does not know how to speak the language of children. Many failures in teaching may be charged to ignorance of the child's nature, capacities, and interests. In this connection all teachers who intend to enter the primary grades should make a special study of the primary vocabulary. If textbook writers are constrained to write within the range of a limited vocabulary, teachers should be equally bound by the same criterion.

Presuming that the religious-education classes will enroll experienced teachers as well as persons not familiar with the techniques of pedagogy, it would seem desirable to set up two different objectives in the diocesan school. Experienced teachers would study chiefly the content of religion, and they would receive wholesome correctives

for the erroneous principles of philosophy and psychology, commonly found in normal schools and normal textbooks.

Candidates unskilled in teaching should be grounded in methods of pedagogy and class management. It seems desirable that these candidates study some topics in religion from what may be called the content-method approach. In this arrangement the professor would teach a given doctrine on the advanced level with accompanying demonstration to show how the same doctrine may be taught to children in the upper or lower grades.

The suggestion of content-method courses is offered to counteract the current tendency to teach method in an abstract and unduly theoretical way.

Professors

The professors for the catechetical school should be priests who have had technical training in pedagogy and some experience in actual teaching. The best preparation for this work would be a postgraduate course in religious education, followed by practice teaching in regular catechism classes. Only the priest who has labored in the parish can appreciate the difficulties experienced by teachers in Sunday schools and weekday instruction centers. If he has not gone through the experience he will be less efficient as an instructor of teachers.

Financing the Catechetical School

The decree *Provido Sane Consilio* recommends that a collection be taken up in all parishes for the promotion of catechetical work. That recommendation puts the whole matter on a practical basis. Too long have we tried to give religious instruction to children of the public schools without spending any money on the activity. It should be frankly recognized that catechetical training will involve expense for textbooks, teaching materials, light, heat, and even the expense of employing teachers. If teachers are compensated we can reasonably require them to be qualified. This qualification will be the completion of courses in the diocesan school and the attainment of a teacher's certificate. The writer predicts that the entire catechetical movement will be placed on a firm basis when all concerned recognize that this work involves a financial outlay.

The Integration of Health Service in a Diocesan School Program

Very Rev. Msgr. John J. Healy

Editor's Note. This interesting account of the co-operation between the parochial schools and the city health department is from an address by Very Rev. Msgr. John J. Healy, diocesan director of schools, Little Rock, Arkansas, given at the 21st annual convention of the Catholic Hospital Association of the United States and Canada at Baltimore, Md., June 15 to 19, 1936.

THE fact that such cities as New York, San Francisco, St. Louis, Cleveland, Chicago, and others, with their thousands of parochial-school children, have been able to secure for these children a program of health service, does not answer the question which must be in the minds of the many diocesan superintendents of schools

of the smaller dioceses, where the cities are not so large, the Catholics not so numerous, and where a great part of the population is rural.

These men, charged with the responsibility of being constantly vigilant in order to provide adequately for the welfare of the school children of their dioceses, are aware of the problem in this field with which they are confronted.

The Situation

These superintendents are cognizant of the surveys made in the different sections of the United States, both by pub-

lic- and parochial-school authorities, and they know only too well the startling discoveries resulting; namely, that approximately 90 per cent of the elementary-school children are laboring under the handicap of one or more physical defects. These boys and girls, by far the majority attending the elementary schools of our country, are suffering from defects which cry for the care and attention of a physician or a dentist.

More pitiful yet is the fact that, being aware of all of these findings, the superintendent has been, and in many cases still is, helpless—unable to cope with the many obstacles which he meets when he seeks a means and *the means* of not only discovering these defects but of remedying them when such a procedure is possible. He, as an educational administrator, has sincere convictions of the importance of health education. To him, health is not an end in itself. It is rather a condition to be attained. Without it the individual is less useful than he might have been and is handicapped in everything he attempts. Consequently, it is such an important factor in enriching the lives of these boys and girls that he recognizes it as one of the important objectives of education.

What Is Health Education?

We might well ask ourselves, of what does health education consist? The report of the Joint Committee on Health Problems of the American Medical Association and the National Education Association defines it as "the sum of experiences in schools and elsewhere, which favorably influences habits, attitudes, and knowledge to *individual, community, and social health*." Health education in schools has been acceptably defined as "a systematic program for providing those experiences in the child's day which lead to the development of habits, attitudes, and knowledge contributing to the best mental and physical health."¹

Therefore, a health-education program for a school, in the broadest sense, should, it seems to me, embrace these four essential points: (1) health service; (2) health instruction; (3) physical education; (4) mental health.

The subject assigned for discussion in this paper; namely, "The Integration of Health Service in a Diocesan School Program," restricts me to a treatment of the first of these points, and, hence, I shall not attempt to touch upon the remaining three, except to ask that you keep in mind that all four are necessary in a well-rounded, complete program of health education in a school.

Facing the Situation

What has been done and what is being done to provide a health service for our parochial schools? The only survey or study with which I am familiar is that made in 1930 by Miss Harvey Smith, A.M., director of the Catholic School Health Bureau of St. Louis.² This excellent contribution indicates that something has been done in quite a number of the larger cities. However, as far as I can determine, there has been no uniform plan which could be used as a standard or norm in making provision for this service for our parochial-school children. By this I mean that in some places, notably St. Louis, a health bureau has been established, operated, and maintained entirely by Catholic funds; while in Chicago, New York, San Francisco, and other cities, the city health department provides both

physicians and nurses for the parochial schools in the same manner as for the public schools. In my home city of Little Rock, Arkansas, with whose problems I am naturally more familiar, where an elaborate health program for the public-school children under the direction of the local school board has been in operation for a number of years, arrangements were made to embrace our parochial-school children in this health service—so that for the past five years, without cost to us, the identical health service rendered the public schools is provided for our schools. Immediately across the river, in a separate municipality—North Little Rock, Arkansas—which is located in another school district, similar arrangements were recently made to include the parochial schools of this city in its public-school health-service program; and this, in like manner, without cost to us. No doubt arrangements have been made in other cities throughout the country, so that, without involving any expense to the parochial schools, they have been included in the city health or public health of public-school health programs. Yet I feel certain that in many instances, too many I fear, there have been no efforts made to provide any health service for our Catholic school children. Our Catholic people, already burdened with double taxation—the regular school tax for the support of the public schools and the additional tax of maintaining the parochial schools—are not able to support an elaborate health-service program. Since the public-school authorities have generally provided these facilities when approached by the parochial-school representatives, I deem it imperative that negotiations immediately be started by our representatives in those sections where no service now exists.

Personally, I found in my home city the school board and the public-school authorities anxious to co-operate in our request, for they understood that the children of the parochial schools constituted a definite part of the community equally as much as those of the public schools. They further realized that since the care of the health of the public-school children had been assumed by their public-school organization the children of the parochial schools, simply because they chose to attend a parochial school (at a saving to taxpayers) should not thereby be discriminated against.

I am firmly convinced after my experience in Little Rock, with a population of 85,000 and a Catholic population of approximately 6,000, that if negotiations are carried on in a friendly way, in which we press our claims as citizens with certain rights for the children in our schools, we will in most cases meet with success. Certainly it is our duty to lift, as much as we are able, the heavy burden borne so uncomplainingly by our Catholic people, and provide, for the children placed in our care, a health service which will insure them of better personal health.

The hue and cry might be raised by some that we are compromising the Church when we accept a health service primarily organized for a public-school system and supported by funds from the public treasury. I am of the opinion that such an argument is not well founded. It is not the purpose of the Catholic school system to isolate our children or cut them off from participation in the life of the community in which they live. This is attested by the members of the American Hierarchy in their *Pastoral on Education*: "Our Catholic Schools are not established and maintained with any idea of holding our children apart from the general body and spirit of American citizenship."

¹Malden, *Outline in Health Education, Teacher's Manual*, Grades I to VI, page 1.

²See "The Handicapped in Parochial Schools," THE CATHOLIC SCHOOL JOURNAL, July, 1930, p. 238, and "Classes for the Handicapped," THE CATHOLIC SCHOOL JOURNAL, Aug., 1930, p. 283 (both articles by Miss Harvey Smith).

I do believe, however, that we must be judicious, prudent, and conservative in the integration of such a health service in our parochial-school program. As an example, let us consider the items embraced in a health service as outlined by Dr. Thos. D. Wood in his report on Health Problems of the American Medical Association and the National Education Association and consider their integration in the parochial-school program with which I am familiar. My understanding of the integration of a health service in a diocesan school program is nothing more than giving the items of a health service their due and no more in relation to the other subjects of the curriculum so as to make the program continue to function as one harmonious whole.

In Dr. Wood's report, school health service is defined as, "a convenient term to cover the various protective measures adopted by the school to conserve and improve the health of children. . . ." According to him, health service includes substantially the following phases of health protection and health promotion:

First. Health Examination and inspection of the pupil as made by the physician, dentist, nurse, and classroom teacher.

Second. The follow-up program and correction of remediable health defects. The school has a definite service to perform in bringing knowledge of children's defects found at school to the attention of parents, physicians, health authorities, and social agencies, and in promoting co-operation of all these agencies for the correction of all the remediable defects discovered.

The Procedure

Just such a service is rendered the parochial-school children of Little Rock. Each May all children who will be eligible to enter school the following fall are urged by the health chairmen of the mothers' clubs, by the principals of the schools, and by the pastors' announcement from the altar that on a specified day the physicians, dentists, and nurses will be at the school for the purpose of making, as we term it, the *preschool examination*. It seems to be the best policy to have at least one of the child's parents present at the examination. It is conceded that this is an ideal opportunity for the physician to disseminate to the parent many lessons in health education. We find that the parents readily respond and the mother usually makes the visit with the child. Each child is given a record card, cumulative in form for the period of his elementary schooling. The child's name, address, date and place of birth, weight, and height are inserted by the nurse. The child is then turned over to one of the physicians who makes a complete examination involving the following aspects of the child's health: heart, lungs, feet, abdomen, back, extremities, skin, orthopedic conditions, nutritional conditions, nervous condition, mental and emotional condition, glandular condition, and general health tone. An eye, ear, nose, and throat specialist and a dentist complete the examination. If a defect is found the item is marked X by the examiner. I should like to comment here on the wonderful service rendered by these physicians and dentists who give so willingly and graciously of their time to make these examinations. On many occasions they sit down in regular consultation to advise a mother regarding her defective child. How gratifying it is to see some underprivileged woman sit down with a kind, understanding physician who will discuss, recommend, and outline proper diets for her child, the victim of malnutrition. The parents are advised to have the defects corrected during the summer so that their child will enter school without any physical handicap.

With the opening of school in September the follow-up

work begins in earnest. The teacher receives the record card when the pupil enters. If there are any pupils who did not receive the preschool examination a request to the school physician will bring him to the school to clean up any examinations necessary.

Since the teaching Sister comes in daily contact with the children, she and she alone, as is obvious, will be the force in shaping the child's health behavior. Consequently, each morning she makes a superficial inspection of all the pupils in her room to detect certain significant, recognized signs of health disturbance or the indication of any deviation from normal health to the end of excluding the child if necessary. She looks for such things as: eruption of any kind; unusual pallor or flushed face; running nose, red or running eyes; sore or inflamed throat; acutely swollen glands in the neck; cough; all indications of communicable diseases; e.g., measles, chicken pox, mumps, etc.; scabies; ringworm on exposed parts of the body; and impetigo. If any of these signs are detected the child is immediately referred to the principal. Since the school nurse visits the school each day the principal refers the child to her for advice regarding that child's exclusion. The school physician is always consulted in cases of doubt, and if the nurse is not available then, in case of an emergency, the child should be sent home by the principal with careful explanation to the parents as to the reasons for exclusion. Proper precautions are always taken when sending a child home to insure against further endangering his health. The nurse then keeps in constant contact with the child until he returns to school. She is often of great help, especially to the poor people, for the many little things she does and the advice she gives. Of course, if the child has a communicable disease and is quarantined, that fact is immediately reported to me and my office reports it to the school board. In this manner we can check on the other children from that home who are attending, for example, high school, and make arrangements for them to live elsewhere during the period of quarantine. This service is many times handled entirely by the nurse.

Each week the teaching Sister goes over the health records of all the pupils in her room. She watches what progress is being made to overcome defects. One child has bad teeth, another diseased tonsils, etc., and she inquires what they are doing to have these corrected. It is our policy, where the parents are able to have the corrections made, tactfully to insist that the child be sent to the family physician. If a child consistently reports that nothing is being done the Sister makes a request for a home visit by the nurse, stating on the form her reasons for the request. The principal approves the request and informs the nurse of the lack of co-operation on the part of the parents. The nurse, fortified by her special training, visits the home and, in a tactful way, shows the parents the necessity of having this work done. Although we cannot boast of 100-per-cent co-operation the success in most cases is gratifying.

If the child comes from an indigent family, the Sister discusses this matter with the principal at the monthly teachers' meeting. The principal then makes arrangements with the nurse to take the child to a medical or a dental clinic. However, the parents' consent is always obtained before any work is done on the child.

Competition Device

In order to create enthusiasm among the children we obtained two silver cups to be awarded annually at the

Catholic elementary-school health parade and track meet. Winners are determined on the basis of the greatest percentage of gold-star health pupils in the school throughout the scholastic year. In order to become a gold-star health pupil the child must meet certain health requirements outlined on a health score card and attested by both the parents and the teachers. For example, the parent must check each month on such items as: the child eats three regular meals daily; drinks four to six glasses of water daily; plays out of doors one or more hours daily; sleeps ten hours with windows open; eats no candy two hours before meals; while the teacher verifies that the following phases are observed: erect posture; breathes through nose, mouth closed; full chest; correct weight; clean body and clothes; clean teeth; no neglected decayed teeth; and physical defects remedied or in the process of correction.

It is surprising to note the interest of these children in striving for the honor of being designated a gold-star health

pupil. The lessons they are learning and practicing in school today are not for today only but they are being indelibly impressed on their minds so that they will continue to practice them, insuring themselves of good health for the remainder of their lives. They are becoming health minded.

The program which I have just outlined in summary form is by no means complete. It provides only for the schools of the See City and adjoining North Little Rock.

What can be done and what will be done for the rural schools is a question which I am not prepared to answer. I believe, however, that some experimental work will be done along these lines and when it is begun I am sure the aid of the hospitals and their staffs will be solicited. Consequently, I feel that whenever it is possible for our Catholic hospitals to assist in this great work of health for our school children you will not be found wanting for according to your motto "The Charity of Christ urges you on."

Retrospect of the Ursuline Order

Mother Mary Agatha, O.S.U.

Editor's Note. We are glad to publish this brief sketch of the history of the Ursuline Order following the fourth centenary of its founding by St. Angela Merici (1535). This retrospect was adapted by Mother M. Agatha of the Ursuline Academy, Wilmington, Delaware, from the *L'Illustrazione Vaticana*.

FTER the great saints who, during the Middle Ages, glorified the pages of Italian History, after St. Clare of Assisi in the thirteenth century, and St. Catherine of Siena in the fourteenth, there appeared in a less-dazzling light, St. Angela Merici, who was, nevertheless, chosen by God for a work no less fruitful; a humble woman from the shores of Lake Garda, in upper Italy, raised up by God to be the foundress of innumerable virgins who dedicate their lives to the instruction of youth. At first they were known as the companions of St. Ursula, but later the people called them simply Ursulines.

Founded in 1535 by St. Angela Merici and placed by her under the patronage of St. Ursula, the virgin-martyr of Cologne, whom the Universities of the Middle Ages had chosen as the Patroness of Youth and Studies, the Ursulines have as their special vocation the education of girls.

The Company of St. Ursula was a novelty of its kind in the Church. Until then, there had existed only cloistered nuns, devoted to contemplation, prayer, and sacrifice. Angela Merici opened to her daughters the road of apostolic work, along which they were to be followed by many others. Following the same principles, St. Ignatius of Loyola at the same time organized the Company of Jesus as an apostolic Company without enclosure and ruled over by a single chief having authority over all the houses and over all the subjects of his order.

On March 18, 1537, the first Chapter of Ursulines elected, in the person of St. Angela, the first Superior General; in 1544, four years after the death of the foundress, Pope Paul III approved the Constitutions. In 1540, the same Pope had already approved the document presented by St. Ignatius Loyola containing the main ideas for the future constitutions of the Company of Jesus established on the same principles and in the following year, 1541, Ignatius had been elected first General of the Company.

From Italy, the Ursulines spread to France, and from there all through Europe. However, the form chosen by St. Angela for her Company could not be maintained without difficulty. She was in advance of her times; under the pressure of custom and public opinion, therefore, rather than through actual necessity, they were obliged to adopt enclosure and the autonomy of houses. Angela herself, in fact, leaving the future in the hands of Divine Providence, had written, "If, according to times and needs, necessity demands fresh rules and some modifications, make them very prudently and acting on good advice." Is it not a sign of humility

to submit human institutions to the law of adaptation, especially when they are under the enlightened direction of the Church?

After the storm which, during the French Revolution, uprooted the religious orders of women nearly everywhere, the Ursulines rose up again, and their monasteries once more became numerous, each one keeping its independence under the Episcopate and the Papal See. The danger which at one time threatened the monastery in Rome was used by God as a means of inspiring Pope Leo XIII, through the intermediary of Cardinal Satolli, with the idea of uniting all these isolated houses into a Union which would give them strength, life, and cohesion. On December 20, 1898, the Cardinal wrote as follows to Mere Marie de St. Julien, "The Pope has instructed me to make known to Ursulines all over the world that it would please him very much if they became united under a Superior General residing at Rome, and so formed a real, effective, and durable Union, such as has already been made by a certain number of Institutes." The following years Leo XIII had letters written to all Bishops having Ursulines in their dioceses, putting the matter of the Union before them (July 21). This Union came into existence in 1900 at a General Chapter held in Rome by delegates from 63 convents. Mere Marie de St. Julien Aubry was elected the first Superior General. The Union comprised 2,000 nuns.

Five years later, on May 9, 1905, Pope Pius X, realizing the good which had resulted from this primary effort, expressed his opinion with even more emphasis than Leo XIII. "We wish this Institute to develop and extend its field of action with the help of an ever-increasing number of affiliations. For this reason We therefore exhort those communities which up to now have remained outside the Institute, to consider joining it, and We have no doubt that our Venerable Brothers, the Bishops, in whose dioceses there are Ursulines, will not only second our wishes, but will tactfully win over to the desired Union any who may be still hesitating" (*Motu proprio* of May 8, 1905). The Sovereign Pontiffs emphasized the advantages of the Union because such a union between a number of religious houses is a source of strength, a guarantee of discipline, and a source of supernatural life and charity, and where teaching nuns are concerned, it will contribute also to success and moral prosperity.

Little by little, under the law of adaptation laid down by St. Angela, the Roman Union achieved the centralization of government, the free disposition of subjects according to the needs of the province, the probation of subjects in a novitiate common to the whole province, and the suppression of grilles, which at the present day are incompatible with the work of teaching.

Thanks to the Union instigated by Leo XIII, St. Angela, from her place in heaven, on this the fourth centenary of its founding at Brescia, will find her own ideas realized and developed in "an

apostolic company of women, both contemplative and active, strongly united and centralized under the authority of a Superior General of whom other superiors are but representatives; a company whose chief aim is to fight against heresy and paganism by the education of girls, and to extend Christ's reign by the practice of a boundless charity; a company nevertheless sufficiently pliable to be able to adapt itself to all providential circumstances of time and place."

At the head of the Company is a Prioress General aided by Assistants; under her are the representatives of the General ("Governors" and "Colonels" in the time of St. Angela, Provincials and Prioresses in our days), who transmit orders and assure unity of spirit among religious of all nationalities, living in widely separated countries. The religious of the Institutes are either choir nuns or sisters coadjutrix according to whether they are obliged to say Office and are directly occupied in education, or whether they are devoted exclusively to domestic work. The "tourieres" rank among the sisters coadjutrix, and go out to procure all that is necessary for the material welfare of the community. Choir nuns, sisters coadjutrix, and tourieres are all equally religious; they enjoy the same spiritual benefits, and all co-operate in the work of education as members of one body, animated with one spirit.

In order to promote this work more efficaciously, the union has established its own Houses of Study, where subjects are prepared for university degrees and trained in modern pedagogical methods in accordance with the spirit of the Institute. Furthermore, at the end of ten years, each choir religious spends a full six months in the exercises of the "third probation," a time of withdrawal from activity, destined to give their souls, which have already acquired some experience, the final impetus toward full apostolic usefulness.

From day to day this organization is proving its worth. The Roman Union of the Ursulines has become a living tree in full bloom, in which the sap of life circulates freely, and whose branches, laden with fruit, are ever increasing in number.

Indeed, since 1900 the Union has not ceased to grow by the affiliation of other houses. In 1900 the Union comprised 63 houses and 2,000 religious; in 1910, 135 houses and 3,200 religious; and in 1926, 193 houses and 4,469 religious. The latest statistics taken in 1932 show a total of 240 houses, 32 of which are in missionary countries, and 6,085 religious, divided into 16 provinces. Certain of these provinces number more than 800 members; Holland, for instance, has 956, and central United States has 809 members and 58 houses. France alone possesses three flourishing provinces with a total of 51 houses. In Italy, St. Angela's native land, there are many Ursuline houses, but they are divided among many congregations and local unions. However, the Roman Union possesses an extensive province of nearly 500 members. Austria, Czechoslovakia, Yugoslavia, and Hungary are organized as separate provinces; the number of religious in them varies from 132 in Hungary to 381 in Czechoslovakia. It is well known how much the countries of central Europe suffered in the war of 1914; nevertheless, the religious spirit still flourished there amidst great difficulties.

The Roman Union also possesses prosperous missions. The Dutch East Indies has a province of 255 members, and in 1932 the Ursulines were educating 5,850 children there. In British Guiana there are 36 religious who with the help of secular mistresses instruct 922 pupils. In South Africa they have about 1,200 pupils; in the missions of China and Siam nearly 800. Their schools in North America stretch as far as the Indian zone of Montana, and as far as the Eskimos in the frozen parts of Alaska.

In all, the apostolate of the Union influences 80,000 pupils. An admirable work, well proving that our Lord is blessing the laborers in His harvest, and that it pleases Him to make good use of them.

St. Angela Merici had therefore good reasons to write as she did in the Testament which she left to her daughters, "You may rest assured that our association is the work of God, and that He will never abandon it as long as the world exists."

Reading Tastes and Habits With Special Reference to the Rural Home

Sister M. Joanico, S.S.J.

Editor's Note. We are glad of the opportunity to publish in our Home and School number this excellent paper read at the National Catholic Rural Life Conference at Buffalo, N. Y., October 27-30, 1935. Sister Joanico not only considers the problem of libraries and library service but offers many valuable suggestions to teachers and parents. While dealing especially with rural conditions, the suggestions are almost equally applicable to urban conditions.

To us today the call of Pius XI to the mighty crusade of Catholic Action rings out ever clear and insistently. Much has been done; much yet remains for Catholic leaders. Slowly but surely Catholic Action, in its powerful and far-reaching organization for good, is proving to a long-suffering world that only in a return to the fundamental, unchangeable, and unchanging tenets of Christianity can escape and relief be found. Pagan Rome and decadent states in our own day have been characterized one and all by broken homes, with the attendant evils—divorce, irreligion, state-controlled education, loss of respect for womanhood, and lack of pity for helpless childhood and dependent old age. Against such abuses, the Church has ever raised her voice. Whatever tends to degrade the family—the unit of human society—in the accepting of the empty philosophy of paganism—be it of the old or the new order—to such tendencies the clergy and the Catholic laity are sworn foes.

Evils strike ever so adroitly to ruin the unity and sacredness of the Catholic family—the cradle and hope of our Catholic civilization—and such evils are included in the Godless culture of our day. The mad dash for pleasure, the restless fever seen even in children of school age, limitless liberty—not to mention license allowed to American youth—the demand for expensive recreation, amusements enjoyed far from the safety of the family

hearth—all are conspiring to produce a generation of children, to whom the word *home* connotes a convenient shelter, a "stopping-off place," perchance, when allowances run low, or a storage place for extra clothing. . . .

Home life must be made equally attractive, or more attractive, than the siren voices which call to the four winds the hearts that should find rest and wholesome recreation together. The taking of homemaking courses, offered in high schools—with helpful reading in this most important field—the putting up of model homes and model house exhibits, make the young conscious of the possibilities of having *home* measure up to the ideal. Modern improvements in labor-saving devices have made homemaking less a life of drudgery. Yet in this very freedom and increased leisure for those living "on the land" as well as in the cities, does the greater peril lie. Nothing is truer than the adage "Satan finds work for idle hands to do." Yes, and for idle minds, too!

Farm life has its peaks of activity, and its valley periods of forced comparative idleness with a lack of the opportunities of close human contacts, the dubious asset of dwellers in larger groups. People so situated are completely lost, when thrown upon their own resources. Leisure is theirs, yet they have not the slightest idea of what to do with leisure. Leisure becomes one more factor to complicate existence. It should be the means of complete, full living for this world and for the next.

But enforced idleness has made saints as well as sinners. Ignatius, the soldier, became Ignatius, the militant organizer of the Society of Jesus. God's instrument was a book, as it has so often been—*The Power of the Written Word to Touch Hearts*. Reading should find a prominent place in the activities which make for the forming of the Catholic youth of today. Education must

include *training for leisure hours*. Ages ago the author of Ecclesiasticus said, "The wisdom of a learned man cometh by opportunity of leisure."

What better teachers in the gentle art of *living well*, yes—and to Catholics, of the great art of *dying well*—than the master minds who by example, by inspiration, and with wisdom speak to me from the printed pages of poetry, biography, history, and good fiction!

We who love books feel naught but pity for those who know not the stimulus, the keen joy of mind meeting mind, in harmonious agreement or in stimulating mental strife. For us, no blatant radio announcer, no mediocre tenor or shrill soprano, no jungle-jazz program can possibly be a substitute for a quite hour with a favorite book. Contentment and a never-failing solution to a host of life's problems are within the power of possession of the real book lover. At times even the ever-present radio loses its charm; people and surroundings pall upon us. How much truer this condition is in the isolation and subsequent monotony of farm life! Books have certain advantages which men have not. They set thoughts in motion—which men seldom do. They are silent when questions are not asked of them; men are seldom discreet. Books are seldom so inane as people, of whom Goethe said: "If they were books, I should not read them."

Home Needs Books

A survey of the library facilities of the average home of today is a rather shocking but enlightening venture. What do we find? *Books are conspicuous by their absence even in the homes of comparative comfort*—Evidence complete, that the modern home is failing to use the means of meeting the God-given obligation of training God's children both for time and for eternity. Even more meager are the libraries of the homes of those whose life is lived far from the roar of city traffic. Battered schoolbooks, gift volumes of unread authors, "sets" or encyclopedias bought largely for the beauty of their binding during a moment of weakness, from that persistent but convincing person, the book agent.

No better treatise of the literary needs of a rural community has ever been printed than Christopher Morley's little volume *Parnassus on Wheels*. Spend an evening with the red-haired, bald-headed little ex-professor who, broken in health, preaches the doctrine of good books in his bookstore on wheels. Listen to his homely, kindly philosophy as he jogs along the road bringing the wisdom of the Oracle to those whose busy lives in field and farm keep them far from Parnassus. Listen to him saying: "When John Gutenberg borrowed that money to set up his printing press, he launched a lot of troubles as well as blessings upon the world."

Describing the dearth of reading matter in the rural home of his childhood, he continues:

"Our literature was government agriculture reports, patent-medicine almanacs, seed-men's booklets, and Sears Roebuck catalogs. We subscribed to *Farm and Fireside* and read the serials aloud. Every now and then we read *something stirring* from the Old Testament—that *cheery* book of Jeremiah, for instance."

Tired out after a day's work on dusty country roads, the Professor muses:

"Lord, when you sell a man a book, you don't sell him just twelve ounces of paper and ink and glue—you sell him a new life—love and friendship, and humor and ships at sea at night—there's all heaven and earth in a book, a real book, I mean. If I were a baker, or the butcher, or the broom huckster, people would run to the gate when I came by. And here I go loaded with salvation for their little, stunted minds, and it's hard to make 'em see it. But, what this country needs is books—then more books, but the right kind of books."

"My idea is, the common people in the country never have had any chance to get hold of books and have never had anyone to explain what books can mean. It's all right for college presidents to draw up their five-foot shelves of great literature, and for publishers to advertise sets of *Linoleum Classics*, but what people need is honest-to-goodness stuff, something that will spur 'em on to keep the hearth well swept and the woodpile split into kindling and the dishes washed and put away. Anyone who can get country people to read something worth while is doing his country a real service."

Homely philosophy this, but isn't it true?

Again listen to the owner of Parnassus talking business to a farmer:

"You certainly owe it to these youngsters of yours to put a few

really good books into their hands. City kids have the libraries to go to, but in the country there's only old *Doc Hostetter's Almanac* and the letters written by ladies with backache telling how much Peruna did for them. Give this boy and girl of yours a few good books and you're starting them on the double-track, block-signal, one-way line to happiness."

This is the problem—Difficult?—Yes, but hills have a way of flattening when you come to them.

Books—still more books! *Books in rural homes, books for each member of the family* so that one more bond may hold home-loving hearts together! Books to teach, to amuse, to stimulate, to inspire, to comfort when all other pleasures fade, to support when all other resources are gone!

Booklets for a Nickel

Nor must we neglect to mention the untold good which has been accomplished by that humblest of literary productions—the pamphlet. Small it is, often inexcusably, poorly printed—but the pamphlet is powerful. Through the hands of the Catholic Truth Society, the aim is to disseminate among Catholics, small and cheaply bound devotional works; among Protestants, information about Catholic truth. We may call the pamphlet mere ephemeral material; but its influence is found in the "Famous Tracts for the Times," ninety pamphlets, which caused a religious upheaval in England and caused thousands—the great Newman among them—to enter the Church.

The titles of the pamphlet output of the Catholic Truth Society of London alone run the gamut of topics which affect the interests of both Church and State. The Queen's Work Press, The Ave Maria Press, The Paulist Press, The National Catholic Welfare Conference, The Central Verein, The St. Anthony's Guild, and The Liturgical Press—all publish material on social, economic, and moral questions as well as well-written biographies of the saints, booklets of novenas, and explanations of Catholic doctrine. To introduce and maintain pamphlet racks in rural churches, to supply such educational materials to public libraries, to use such material for discussions in study clubs, at meetings of diocesan organizations of Catholic men and women should be part of "Live Catholic Action"—if those who live in rural as well as urban communities are to be apologists, not apologetic Catholics, who are the enemies of Catholic progress, and no glory to the Church.

Why Not an Exhibit

Exhibits of Catholic Books, Catholic Magazines, Catholic Papers should form a center of interest at teachers' and parents' meetings, and at library and study-club activities. Publishers are most gracious in sending out exhibits which will prove what wonderful progress has been made in the field of juvenile literature, a field so fruitful—yet so long neglected.

Book Week Exhibits Held Regularly in Libraries throughout the country should include a fair showing of publications of interest to the Catholic patrons. One of the best means of making sure that the best of Catholic reading is available for Catholic patrons is the appointment of a proportionate number of Catholics to the town or county board of trustees as well as to the town or county library staff. A survey of rural as well as urban library shelves will show an appallingly low number of books written by and for Catholics. Surely this situation is unjust in a country where libraries are supported largely through general taxation.

Sometimes this difficulty is allowed to continue because Catholics do not know, nor do they demand their literary birthright.

Often library boards welcome suggestions which show the needs and wants of both Catholic and non-Catholic patrons. Where general funds for this purpose are not available, leaders of Catholic Action have found ways and means, *first*, by *Book Drives* urging the donation of at least one book from a family, or the cost thereof, for the library of the town, school, or parish; *second*, by having parish societies or sodalities present books and subscriptions of representative Catholic magazines to hospitals, reading rooms and clubs; *third*, by collecting and remailing good books, magazines, and pamphlets to shut-ins, institutions, hospitals, and remote rural dwellers; *fourth*, by affiliation with Catholic evidence libraries and clubs in the nearest town or city, and by the establishment of traveling-library service with such libraries as have the largest and best book collections.

State and county libraries are a most vital factor in the educational and cultural life of our people. They should be made to

function in the adult education of our great rural population; and no state in this day and age should be allowed to refuse extension service by means of traveling-library collections, loaned to individuals, study groups, teachers, or less fortunately equipped smaller libraries.

R. L. Duffus, a leading name in the publishing world, gives us these startling facts:

One hundred fifteen millions of people in the United States attend the motion pictures weekly. *In this way these people spend as much money in three weeks as the entire population spends on books yearly.*

That the average American buys two books per year and borrows two from the library.

That our highly educated American allows one half of 1 per cent of his income for books which are to enrich and supplement and continue his education.

These statements become the more appalling when we stop to realize that after the Church, the home, and the school, the library is the most effective influence for good in any district. It is the library which helps children to acquire a love for books and which develops right reading habits. Directing the reading of youth is the best way to combat reading of poor-quality magazines and of poor-quality fiction.

Parent-teacher associations have led in the rural library movements in many states. With the slogan "Equal Opportunities for Country Boys and Girls with Those in Cities," these associations have insisted that books and libraries are at least as important as roads and court houses and jails.

Many educators believe that the Federal Government has a responsibility to lead in the library movement through a federal

library agency that would do for libraries what the United States Office of Education does for schools, or the Public Health Service for public health.

Visionary though this idea may be, in these days of struggle and depleted budgets, there is in it the suggestion, the germ of justice and wisdom, for an accomplishment that will some day make for "the enrichment of community life."

And the Home Library

Increased library facilities can do great things but they can never supplant the value of the individually owned and the loved personal library. A recent biography of Cardinal Newman describes him on the eve of his reception into the Church, kissing his worn, pencil-marked copies of Athanasius and Basil. Emerson says:

"No book is worth *anything* which is not worth *much* — nor is it serviceable until it has been read and reread and loved again; and marked, so that you can refer to the passage you want in it, as a soldier can seize the weapon he needs in an armory."

And again:

"We call ourselves a rich nation, and we are filthy and foolish enough to thumb each other's books out of circulating libraries!"

The lives of thinkers, of men of achievement, have been influenced by two forces — a love of good books, and time in which to assimilate the good derived from reading. Quiet and a greater leisure are the possessions of those living "on the land." Freshness of point of view, clear, straight thinking, comes best to people unspoiled by the mad fever which characterizes modern urban life.

Gleanings from the Liturgy

THE TRANSFIGURATION

Quicumque Christum quaeritis¹
All ye who seek, in hope and love,
For your dear Lord, look up above!
Where, traced upon the azure sky,
Faith may a glorious form descry.

Lo! on the trembling verge of light
A something all divinely bright!
Immortal, infinite, sublime!
Older than chaos, space, or time!

Hail, Thou, the Gentiles mighty Lord!
All hail, O Israel's King adored!
To Abraham sworn in ages past,
And to his seed while earth shall last.

To Thee the prophets witness bear;
To Thee the Father doth declare,
That all who would His glory see,
Must hear and must believe in Thee.

To Jesus, from the proud concealed,
But evermore to babes revealed,
All glory with the Father be,
And Holy Ghost, eternally.

THE TRANSFIGURATION

'Tis good, Lord, to be here!²
Thy glory fills the night;
Thy face and garments like the sun,
Shine with unborrowed light.

'Tis good, Lord, to be here,
Thy beauty to behold,
Where Moses and Elias stand,
Thy messengers of old.

¹The hymn for Vespers and Matins on the feast of the Transfiguration. It was written by Prudentius (348-413). The translation is by Father Caswall. The Scriptures furnish the best commentary on any hymn written on the Transfiguration. The following is from Matthew 17: 1-9: (1) And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart. (2) And he was transfigured before them; and his face did shine as the sun, and his garments became white as snow. (3) And behold, there appeared to them Moses and Elias talking with him. (4) And Peter answering said to Jesus, Lord, it is good for

Fulfiller of the past!
Promise of things to be!
We hail Thy Body glorified,
And our redemption see.

Before we taste of death,
We see Thy Kingdom come;
We faint would hold the vision bright,
And make this hill our home.

Tis good, Lord, to be here!
Yet we may not remain;
But since Thou bidst us leave the mount
Come with us to the plain.

DIVINE PROVIDENCE³
God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill
He treasures up His bright designs,
And works His sovereign will.

Ye fearful souls, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense.
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

THE IMPORTANCE OF LITTLE THINGS⁴

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land.

And the little moments,
Humble though they be,
Fill the mighty ages
Of eternity.

Little deeds of kindness,
Little words of love,
Make the earth an Eden,
Like the heaven above.

So our little errors
Lead the soul away,
From the path of virtue
Into sin to stray.

Little seeds of mercy
Sown by youthful hands,
Grow to bless the nations
Far in heathen lands.

Glory then forever
Be to Father, Son,
With the Holy Spirit,
Blessed Three in One.

The Transfiguration is commonly supposed to have taken place on Mount Thabor, which is situated in the center of Galilee, not far from Nazareth.

²'Tis good, Lord, to be here: This hymn was written in 1890 by Joseph A. Robinson. The open line which forms a sort of refrain are the words of St. Peter. See verse 4 above.

³A hymn by the eminent English poet, William Cowper.

⁴A hymn for children written by Mrs. J. A. Carney. Although intended for children there is in it much that should interest thoughtful adults.

us to be here. If thou wilt, let us make here three tabernacles, one for thee, one for Moses, and one for Elias. (5) And as he was yet speaking, behold, a bright cloud overshadowed them. And lo, a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased; hear ye him. (6) And the disciples hearing it fell on their face, and were very much afraid. (7) And Jesus came and touched them, and said to them, Arise, and fear not. (8) And lifting up their eyes, they saw no one except Jesus alone. (9) And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of Man be risen from the dead.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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School-Home Associations

We are glad to present in this issue Mary C. Ryan's article on "The Purpose of a Parent-Teacher Organization." We have seen no other article that puts the problem and purpose of the parent-teacher or school-home association so trenchantly and so solidly.

The basic conception of the article is the Catholic doctrine that the primary and fundamental responsibility for the education of children, physical, mental, and spiritual, is a parental responsibility. It is Mrs. Ryan's notion that she and other Catholic parents are interested in the problem she is informed about, and desirous of being further educated with reference to it, and they should know about what is happening to their children in school.

It is no secret that school-home associations are often regarded as problems to be managed or handled and pacified. They are certainly not co-operative agencies in the education of Catholic children. They are useful, so the ordinary story runs, to buy library books, or motion-picture equipment or other of the material appliances of schools.

School-home associations have often degenerated into bridge clubs, or means of sociability. Mrs. Ryan reminds us this is all right as far as it goes, but it is only a means to an end. It is the starting point in developing a genuine program for the improvement of Catholic education.

There are two sentences of Mrs. Ryan's that should be seriously considered to see if there is not some practical way to give them effect. They are:

1. The school-home movement is fundamentally a dec-

laration, friendly but firm, of parental rights and duties.

2. The parents should feel secure in the right to express themselves on such regulation (of the school) without fear of leaving rancor in the hearts of any.

In any case, the school-home association should become primarily a study club rather than a mere social club raising money for objects, however useful. Any really effective work of a school-home or parent-teacher association must be based on a program of study. Consequently, we agree with Mrs. Ryan's suggestion.

"Indeed if parent-teacher organizations never developed beyond the study-club stage there would be a generous field of action and worth-while accomplishment for the individual membership as well as for the group as a whole." This should be its first objective. — E.A.F.

What Will the Program of the Catholic University Be Under the New Rector?

We extend hearty congratulations to Rt. Rev. Msgr. Joseph M. Corrigan upon his selection by Rome as the new Rector of the Catholic University of America. May his rectorship lead to a larger co-operative service to all the instruments of Catholic Education in the United States, to a truly eminent service to the students within the range of the university itself, and to a diffusion of a genuine Catholic culture and influence everywhere in the United States.

We should especially at the time of this greeting to the new Rector of the Catholic University make a suggestion. The Catholic University has back of it the prestige of the hierarchy of the United States. It should be interested in strengthening Catholic education everywhere in the United States. This is particularly true at the level where Catholic education is weakest in the United States: the *graduate schools*.

The Catholic University may assume a competitive spirit or it may take a position of generous leadership in upbuilding the whole range of Catholic higher education. The Catholic University is a *member* of the American Association of Universities because about thirty years ago when this powerful association was organized the Catholic University was exclusively a graduate school. At any rate today this is a position of great prestige. The opportunity is available to the Catholic University of America to co-operate with other Catholic universities in order that they may prepare themselves for membership and receive the essential invitation to join. This suggestion was made by a prominent member of the faculty.

Still another opportunity exists to strengthen the Catholic university program in the United States by the leadership of the Catholic University. This consists of abandoning the dubious principle of establishing extension centers on the graduate level under the auspices of the universities, and substituting a stimulating and active co-operation of building up already established institutions which have made a beginning of graduate work or are doing at least fair work. The road of co-operation rather than the road of competition will serve the larger interests of Catholic education. — E. A. F.

Teaching Religion in Diocesan Curricula

I. The Catholic Teacher of Religion

We have had the occasion to examine a number of diocesan courses of study in religion. A number of these courses have some very significant statements on the objectives of the teaching of religion and on special aspects.

We introduce this series of editorials on the teaching of religion by commenting on the statement of the introduction to the Course of Study in Religion of the Archdiocese of Dubuque. There is a specially significant statement on the influence of the personality of the Catholic teacher in the teaching of religion. It is truly a noble and ennobling apostleship that is divinely fruitful. In the teaching of religion we are teaching not only a body of truths and a fund of knowledge, but a life to be lived. The Dubuque statement emphasizes a point that is often neglected. It does matter what kind of personality is teaching. It does have influence beyond the directly didactic effort of the teacher. The influence of the personality is operative in the whole life of the school. The teacher, to the extent that she participates in the hierarchical apostolate, is divinely sent in accordance with Christ's command: "Go, teach all nations." But all ultimately depends on the individual himself and the grace of God. The teacher provides opportunity and stimulus. It is, as in the case of St. Paul, and The Dubuque Course of Study says:

The Catholic teacher exercises an apostleship that is noble and ennobling, and divinely fruitful. In its performance, however, there are high requirements, far-reaching aims, vast purposes, but withal large temporal and eternal rewards. It is his privilege to help the young in the knowledge of God in the ways of grace and truth. Through the influence of word and example he guides the young in the most receptive period of life to form physical, mental, moral, and religious habits that will be their mainstay through years.

Religion for Life. In this privileged and holy activity the Catholic teacher is soon made aware that as far as religious teaching is concerned, religion itself is not only a body of truths, a fund of knowledge, but a life to be lived. This subject to which the teacher gives his best efforts, therefore, is not only a branch to be taught, but is the diffusing of a spirit which must have a transforming influence on conduct and character.

The Influence of Personality. It is a subject in which therefore more than any other personality is of vital importance. Not only are children at this age more affected by personality, but also it is largely through personal devices into which personality projects itself that religion is taught. The methods of the classroom are more than in any other subject the personality of the teacher, for out of her characteristic traits and sympathies come the technique that accomplishes lasting results.

Christian Truth. The revelations in Scripture, the resourceful storehouse of historical example, and religious custom, as interpreted by the Church are the great element in the instruments at his disposal. In her interpretation of these the Church has given forth a body of doctrines which is to affect not only the faith of her children, but is to direct their morals in every phase of life's conduct. The revelations were intended by the Divine Father to compass the weakness of human minds, which is given to error and to point out for His children with definiteness and infallible certitude the hand of God both as ruler and guide in His universe.

The Christian teacher is divinely sent to bring these great truths to the mind of childhood and youth, so that the inexperienced young may be guided by the laws of God, not only in the workings of their budding natures, but also in the very defined way in which the Church, given by Divine help, and aided by the wisdom of the ages, unfolds them for God's and her children.

And the Diocese of Hartford opens the Foreword to its Course of Study in Religion with a fine tribute to the

sisterhood, summarizing the point of view expressed above:

It is a matter of common understanding that teachers engaged in the service of the Catholic parochial school system have a wholehearted interest in the teaching of religion. This subject is the permeating leaven that distinguishes Catholic education. Nor is this enthusiasm of teachers in instructing children in the religious meaning of life a thing to be wondered at since the vast majority of parochial school teachers have given their lives to the noble cause of religion and are engaged in the teaching profession in fulfillment of their religious vows. The Christlike aim of the various communities of teaching sisterhoods is to suffer the little ones to come unto them, to teach them the divine doctrine of the Church, and to illustrate and exemplify before them the Catholic way of life.

—E. A. F.

New Standards of Teacher Training

There is very real need for the authorities in religious orders to face the problems of training teachers which the conduct of schools in this day requires. If they do, there will be raised serious questions regarding the intellectual capacities of those admitted to religious teaching orders, and a rather elaborate educational program after they enter.

We are facing an entirely new situation from the days when two years of training beyond the high school, or even less, was sufficient for teaching. Are we now making plans, and committing ourselves to programs that will be obsolete before the indebtedness on present obligations is liquidated?

If we look at the present situation, what is the tendency? The unmistakable tendency is to require college graduation for elementary-school teachers and one year of graduate work for high-school teachers.

This whole trend of thought was raised by the announcement by a small city in the West that this will be its policy for all new teachers, and teachers in the system will be required to meet this standard by 1940. California long ago by legislation set up this standard for high-school teachers. The extraordinary number of persons available at this time with the necessary preparation makes possible a practical enforcement of this standard which will undoubtedly be progressively included in state legislation for public schools and for schooling in other types of educational institutions. The increasing standards of compulsory education is also significant on this connection.

Heads of religious orders and diocesan authorities must face the fact that a fully organized college is needed for training elementary-school teachers and a graduate school offering the master's degree is necessary for minimum training for high-school teachers to comply with current trends of practice and of legislation.

With this probability in mind, it is of great importance to Catholic education generally that the establishment of teacher-training institutions by dioceses and religious orders should frankly face the financial and educational obligations in establishing new institutions or developing partially established ones. The effect of this program of teacher training on the existing Catholic arts colleges and the Catholic universities should be fully considered. Missteps now are likely to dilute Catholic educational effort and will tend to destine us to certain educational mediocrity.—E. A. F.

Intramural Athletics in the High School

Brother Urban H. Fleege, S.M.

TOO much of shamateurism and not enough amateurism is the general accusation leveled at our present system of high-school athletics. Overemphasis of the school team and lack of emphasis on an intramural program is the general basis for this statement. Everyone recognizes that athletics has a very definite place in training for complete manhood, but at present only a select few receive the benefits of the athletic program.

The principle of democracy that we proclaim in education should carry over into physical training as well. Athletics for all should be our slogan and equality of opportunity for all to participate our aim. But the only way we can provide this opportunity is through an intense intramural program.

Benefits Derived from Sports

Is such a program desirable? A glance at the benefits in the form of body and character development will convince us. The diamond, the gridiron, the court are the molding departments of adolescent life. Here self-control, charity, obedience, patience, respect, all virtues are put to the test; here the principles learned in the religion class, the advice received in the confessional, find their ally and foe. In the clash for supremacy the contestants learn to suppress their own individual will and to co-operate with others, to take the worse with the better in sport and to take it like a man, to repress resentment, to play fair, to lose and to win as gentlemen, to think and to act quickly; in short, they learn to conduct themselves properly under antagonism and excitement.

If keen competition enters into the contests the happy results of sports are increased, for then courage and loyalty, self-sacrifice and aggressiveness, as well as skill, become factors. Technique is developed, alertness and co-ordination of eye and hand and brain are fostered. Athletics thus becomes not merely a game of recreation but a developer of motor skill, a potential power for growth and betterment of health.

Systematized recreational activity provided through an intramural program can be an aid as well to the moral life of our adolescent students. Sports engage the mind of youth with wholesome imaginations and afford topics of endless conversation, thus withdrawing the mind from possible dangerous realms of thought and fostering a sound and wholehearted spirit in the student body. They serve to lessen carnal temptations likewise from the fact that they burn up the energy which is so prone to accumulate in youth and to seek expression in forbidden spheres of activity. Emotional health is also promoted, for nothing is more opposed to melancholic broodings than interesting physical activity.

Extramural Athletics Alone Not Sufficient

These benefits, however, are not developed in the grandstand nor on the sidelines. They must be bought and paid for by *participating*. This means an intramural program. Some may argue that those students (by far the majority) not on the school team can and will get their exercise walking, but we know how few boys are peripatetics. An intramural program will do much toward saving our future generation from a group of mewling mollycoddles.

If all participate in games, which is not the condition when extramural athletics alone hold sway, more leaders will be developed, and more will learn co-operation, the element of group success, which is especially necessary both today and tomorrow when those whom we are now training will be called on to present a united front against the onslaughts of evil forces now in the field against us.

If properly supervised, intramural athletics can become a factor in forestalling many collapses in adult life. On the playground the hard fiber of character is clearly exposed, rough and sharp edges as well as the more promising traits are presented to our view. Thus the field and court become an excellent observation ground for the teacher interested in directing the souls of his charges, for there he sees the individual acting under pressure and off guard. He can thus acquire an insight into the prominent as well as the hidden traits in a boy's make-up more directly, more clearly and accurately than by months of scrutiny when the subject has opportunity to cover up.

Carrying Out the Program

An intensive intramural program is not as difficult to administer as an extramural schedule with its concomitant breaking up of classes. In some of our high schools a regular gym period is allotted each class, but this is hardly sufficient if the full benefits are to be derived from athletics. Additional time is found after school hours, during the dinner hour, on Saturdays, and in some schools, depending on their location and class schedule, before school in the morning. In certain regions the intramural teams can carry over into the vacation months and a tentative vacation schedule may be drawn up.

The question of supervision is the angle already overburdened faculty members find annoying. But the problem can be somewhat simplified. First of all there is the coach. Why confine his influence to just a few? Why not get the full benefit of his experience? Where a large student body necessitates various class games on different grounds, the members of the school team can be called on very profitably, both as an aid in teaching the fundamentals as in basketball and touch football and in officiating. At the same time they will take more interest in their own game, get better acquainted with the fundamentals themselves, and create a bond of interest between the underclassmen and the varsity. This may seem theoretical but an eye is kept on the practical. This plan has worked out in schools where the writer was intimately associated with athletics.

In a good number of our high schools intramural athletics consists merely in an interclass indoor tournament and then sinks back into oblivion while the select few receive the full attention of the coach. It is the opinion of the writer that the intramural program should carry on throughout the year and embrace all the common sports: indoor, baseball, basketball, touch football, handball, volley ball, and tennis.

Touch football is mentioned for it obviates the many objections on the part of parents, while at the same time the physical dangers that lie in the wake of an untrained tackler are avoided. The game of touch football can be made just as interesting, if not more so, than the game of tackle, and without a single injury, as can be attested for the past season. At the same time it trains the players in the essentials; namely, handling the ball, passing, kicking, running, and blocking, and any varsity coach will welcome with open arms a player drilled in these fundamentals. If classes are small, a six-man team can be devised. Official rules for this game are obtainable at sporting-goods houses.

The financial outlay for equipment in intramural athletics is relatively small when compared to the expenditures for extramural requirements in the form of suits, referees, traveling expenses. To simplify matters, each class can be given a bat and ball or football and a class student manager be made responsible for checking in the equipment.

Motivation

An interested and active athletic director with a minimum of co-operation from the faculty will not find it difficult to sustain interest in the interclass events. To augment the natural spirit of contest that is found in every group of healthy boys, he will find sufficient auxiliaries in the formation of class leagues, the staging of tournaments, the awarding of prizes, plaques, trophies. Publicity in the columns of the school paper, records kept and posted, a daily hectographed sports sheet edited by a senior student will maintain and increase interest. The plaque and trophy can be regulated so as to pass on from year to year while a "spirit banner" will inject new vim at shorter intervals, as the students contend for its possession at the end of every month.

The surface of this subject has been merely scratched but sufficiently, I believe, to show that the advantages of an athletic program for *all* are too great to let slip through the fingers. Steps toward providing an opportunity for all to participate in athletics can be made and will be made when our school heads realize what a big factor an intramural program is in physical development and character formation in our adolescent youth.

Tentative List of Books for College Libraries

Committee on Accreditation, N.C.E.A.

Editor's Note. This list is published at this time in order to secure criticism as to omissions, additions, or deletions. It was prepared individually by the members of the Committee on Accreditation of the National Catholic Educational Association, and the criticism will be turned over to the new Research Commission on Educational Problems for their study and for ultimate use by the Accreditation Commission. — E. A. F.

BOOKS ON RELIGION (W-M)

(Continued from the July issue)

I. Fundamental:

1. D'Arcy, *Mirage and Truth*, Macmillan, 1935.

There is indeed a God and Jesus Christ is God — thus only can the problems of the world be met.

2. D'Arcy, *Pain and the Providence of God*, Bruce, 1935.

A gallant and inspiring answer. (St. Thomas in the Summa lists evil * pain? * as one of the two objections to God's existence which he notices.)

3. Morrison, *The Catholic Church and the Modern Mind*, Bruce, 1933. Religion is? And the modern thought ways are? There is a God; man is a human being; and Jesus Christ is God, who founded a Church.

II. Jesus Christ:

1. Grandmaison, *Jesus Christ — His Person, His Message, His Credentials*, Longmans, 1930-1934.

Three volumes, controversial and positive, but not biographical.

2. Felder, *Christ and the Critics*, Benziger, 1924.

Two volumes. Covers same field as Grandmaison. (Both works are superb.)

3. Lebreton, *The Life and Teaching of Jesus Christ, Our Lord*, Burns. Biography. A life without controversy, but expressing the very latest and soundest findings of science and history; quite indispensable.

4. Prat, *The Theology of St. Paul*, Benziger, 1929.

Christ must be known as St. Paul knew Him and taught Him and loved Him. The Mystical Body gets full explanation.

III. The Church:

1. Attwater, *The Catholic Eastern Churches*, Bruce.

In view of the Papal interest — and because of its intrinsic and historical interest — a book worth while.

2. Belloc, *Survivals and New Arrivals*, Macmillan, 1929.

A splendid interpretation of the history of heresy, quite heartening.

3. Chapman, *Studies on the Early Papacy*.

A teasing period, needing understanding.

4. D'Arcy, *The Life of the Church*.

Father D'Arcy has translated the essays of several French savants; really an interpretation of the history of the Church from Christ and the New Testament down to today.

5. Hughes, *A History of the Church*, Longmans, 1934-1935.

This history has been waited for — and here it now is.

6. Newman, *An Essay on the Development of Christian Doctrine*, Longmans, 1920.

Nothing better has been written showing the organic growth of the Church. Had Modernists known and loved and understood this book, there would have been no Modernism.

7. Joyce, *Miracles*, Herder, 1914.

The best summary on the subject — miracles and the life of the Church.

8. Parsons, *The Pope and Italy*.

Obvious why named.

9. Thurston, *No Popery: Chapters on Anti-Papal Prejudices*, Sheed, 1930.

Essential to have seen an expert dispose of age-old charges.

10. Morrison, *Revelation and the Modern Mind*, Bruce.

The teaching Church and many of the dogmas of Catholicism as opposed and proved in this modern world.

IV. Scripture:

1. If Grandmaison and Felder do not supply enough, then —

2. Dowd, *The Gospel Guide*, Bruce, 1932.

Brief, elementary; but giving essential information.

3. Pope, *The Catholic Student's Aids to the Bible*, Burns.

Several volumes, covering both Old and New Testament.

4. A new translation with splendid notes; quite indispensable.

V. Comparative Religion:

1. *Studies in Comparative Religion*.

(Five volumes, edited in the re-edition by Father Messenger. C.T.S.) The whole matter is treated by experts in separate essays and the Catholic view is briefly but exquisitely expressed. Besides, there is a competent account of all the religions of the world.

2. Grisar, *Luther*, Herder, 1930.

(The one-volume edition.) Something at first hand should be known of Luther.

VI. Americana:

1. Ives, *The Ark and the Dove*.

Who ever brags of being descended from the pioneers of Catholic Maryland, though these folk landed so quickly after the Pilgrim Fathers? And what of the part the Catholics played in framing our Government and Constitution?

2. Williams, *The Shadow of the Pope*, McGraw, 1932.

A study of prejudice and bigotry in America.

VII. Liturgy, Moral and the Sacraments:

1. D'Ales, *Baptism and Confirmation*, Herder, 1929.

The latest dogmatic and "cultural" information.

2. De la Taille, *The Mystery of Faith: An Outline*.

Whether one agrees with the theory or not, one ought to know of it.

3. Ellard, *Christian Life and Worship*, Bruce, 1933-1934.

Father Ellard's interest is historical and, as he says, "cultural."

4. Galtier, *Sin and Penance*, Herder, 1932.

The importance of the topic, the need for some knowledge of the history of the dogma make this book very desirable.

5. Mausbach, *Catholic Moral Teaching and Its Antagonists viewed in the Light of Principle and of Contemporaneous History*.

6. Moore, *The Case Against Birth Control*, Century, 1931.

The best of the monographs, rich in documentation.

7. Morrison, *Marriage*, Bruce, 1934.

The foundations of morality; conscience; the Church-and-State and marriage; many of the most practical points of moral, canon law and asceticism which bear on sex, marriage, related problems.

8. Grandmaison, *Personal Religion*, Herder, 1929.

Four unmatched essays on Catholic asceticism, with a particularly illuminating essay on Mysticism.

VIII. Social:

1. Dawson, *Religion and the Modern State*, Sheed, 1935.

The failure of other systems and an appreciation of the concrete contribution Catholicism can make.

2. Fanfani, *Catholicism, Protestantism, and Capitalism*, Sheed, 1935.

The title explains.

3. Husslein, *The Christian Social Manifesto*, Bruce, 1931.

Lee and Pius and commentary.

4. *International Relations from a Catholic Standpoint*.

(From the French, edited by Stephen J. Brown, S.J., Browne and Nolan, London, 1932.)

5. Windle, *The Church and Science*, Herder, 1917.

A large book of essays, covering the origin of the world and giving an intelligent account of the conflicting views before the world; perhaps a trifle old, but still the best compendium. Evolution needs to be assayed.

IX. Personalities:

1. Augustine.

A Monument to Saint Augustine: Essays on Some Aspects of His Thought, Written in Commemoration of His XVth Centenary. (1930, Dial Press.) Essays by experts. No religion teacher can afford to be ignorant of St. Augustine.

2. D'Arcy, *Thomas Aquinas*, Little, 1930.

A survey of his doctrine and an appreciation. (Perhaps one might prefer Maritain's *The Angelic Doctor* for its almost total interest in contemporary thought.)

X. Encyclopedic:

1. *God and the Supernatural*, Longmans.

(Edited by Father Cuthbert.) Most excellent essays, covering most of the essentials of Catholic doctrine.

XI. Texts:

1. Cooper, *Religion Outlines for Colleges*, Catholic Education Press.

Four volumes, Catholic U.

2. The Science and Culture Religion Texts, Bruce. Five volumes by various authors.

3. Sheehan, Archbishop, *Apologetics and Christian Doctrines*, P. Reilly.

Two volumes.

4. Benziger edits a series by various authors.

(To be concluded)

Practical Aids for the Teacher

The Behavior-Problem Child

Daniel L. Leary

Every teacher is familiar with the child who hates school. At times such a child frankly confesses his attitude; yet why he hates school he is usually unable, or at any rate reluctant, to explain. This pupil, since a compulsory school law obliges him to remain in school, may easily be visualized as a recruit in the ranks of what are known as behavior-problem children.

A recent study of behavior-problem children in the elementary grades¹ included an investigation of the withdrawal of 150 Catholic school pupils from their respective schools. The study endeavors to determine to what extent, if any, behavior problems, as compared with other causes, were instrumental for the withdrawal of these children and to discover the specific behavior trait or traits associated with the withdrawal of each child. It was assumed that the boys and girls who had enrolled in Catholic schools would, as a rule, continue in their respective schools for the entire year. If, however, many transferred to other schools in the same community, there is just cause for suspicion that some form of maladjustment within the first school prompted the change.

The data used in the study are drawn from a personal inspection of 150 school records and the judgments of 187 teachers, 42 principals, 26 pastors, 12 court officers, and 62 parents. Forty-two schools were visited and each individual case of withdrawal was included until a total of 150 had been reached.

Among the findings of the study the following are of interest:

1. Included among the total number of pupils who withdrew from the Catholic schools were 85 boys and 65 girls. The youngest child was 6 and the oldest 17 years of age.

2. One hundred and twenty of the pupils withdrawing from the Catholic schools transferred to public schools. Three of the others were diagnosed as being mentally deficient by court-appointed psychiatrists, six were ill, sixteen were at home, two were in private correctional schools, two in state correctional schools, and one had been listed as missing for more than five months.

3. In order of their frequency the causes which contributed to the 150 withdrawals were behavior problems, poor progress, indifference on the part of the parents, and misunderstanding between school and parents.

4. Sixty pupils, or 40 per cent of the pupils who withdrew, presented behavior difficulties which had a direct bearing on their leaving the Catholic school. Forty-two of these pupils were boys and eighteen

were girls. The youngest was 6 and the oldest 16 years of age. This group presented 91 behavior traits with a total frequency of occurrence of 195.

5. Seventy-five per cent, or 30 of the behavior-problem children who withdrew from school, were enrolled in the three upper grades.

6. Four children withdrew while enrolled in the first grade and one was considered a behavior-problem child.

7. Five of the behavior-problem children who left school were the only children in their respective homes. No behavior-problem child investigated came from a home with more than eight children and this occurred but once.

8. Sixty-two per cent, or 90 of the pupils who left school, were over age for their grade placement. Forty per cent, or 36 of the over-age pupils, were definitely classified as behavior-problem children. Nine, or 6 per cent of the pupils presenting behavior difficulties, were diagnosed as superior in intelligence.

9. Judged by the behavior-problem children who withdrew from school, the

home life of the child has little to do with his behavior within the school and classroom.

Recommendations which should be considered when formulating a plan for the treatment of behavior-problem children are included in the study. Among these are the following:

1. A recognition of the need for specialized courses in child psychology in teacher-educating institutions which will better enable classroom teachers to take the initial step in analyzing and treating individual cases of behavior.

2. The services of a trained investigator, psychologist, and psychiatrist should be available to assist in diagnosing and treating the more difficult cases.

3. A more serious attempt should be made to utilize some technique of grouping the pupils within each classroom. Individual differences existing among children within the same classroom should receive greater consideration when assignments are made and requirements stipulated.

5. The intelligence, past achievement, home environment, and many other factors should exert a greater influence than they do in determining the prescribed work of individual pupils.

A Vocational Questionnaire

Brother Henry C. Ringkamp, S.M.

The need of fostering thought on the subject of one's career during high-school days is all-important. Many, or I should rather say, the majority of students give little thought to their future walk of life until they complete their high-school curriculum.

The questionnaire below has not for its aim simply to stimulate thought and action on the subject of religious vocation, but to arouse the interest of the pupil on the subject of a career in general. The last two questions of the questionnaire will give those interested in the religious vocation an opportunity of expressing themselves on this point, and will likewise afford an added opportunity for the religious teacher to direct the chosen ones aright with suggestions of a more personal nature. It goes without saying that the majority of people are called to a life in the world, and to earn their livelihood as workingmen in the manufacturing or business world. It is for this reason that I have appended ten questions of a more general nature. Comparatively few receive the invitation of the Master, "Come, follow Me!"

The Questionnaire

1. What is your intended career?
2. How long have you had this vocation in mind?
3. What qualifications, other than educational, must you possess to become proficient in this vocation?
4. What person or event influenced you

in determining you to follow that calling?

5. Have you taken any means to further inform yourself in regard to this vocation? Have you consulted authorities or read any literature on the matter?

6. To what extent do your parents know of your intended career?

7. Have you spoken to them regarding it?

8. Do your parents object to or confirm your intended career?

9. Do you foresee any difficulties which will arise to prevent you from following your intended calling?

10. Is capital required to make a start in this career?

11. Have you given any thought to the priesthood or to the religious vocation? If so, what are your views on the matter?

12. If you are interested in the religious vocation, which teacher would you like to discuss the subject with?

The choice of the right vocation determines to a greater or less degree the future welfare and happiness of the chooser. It devolves upon the teacher, therefore, as one of his principal offices, to aid his pupils to the greatest extent possible in this all-important choice. Let me suggest two sources which may aid interested teachers in supplying their pupils with vocational material: The Institute for Research of the Chicago University, 537 South Dearborn Street, has published a set of 52 monographs on the subject of vocational guidance. The subjects treated include physical education, li-

¹Leary, Daniel L., *Behavior Problem Children in the Elementary Grades*. Unpublished Field Study, Number 3. Colorado State College of Education, Greeley, Colorado. April, 1935.

briarship, chemical and civil engineering, journalism, medicine, photography, aviation, and teaching. Another great aid in vocational work is a set of guidance leaflets issued by the Superintendent of Documents at Washington, D. C., which may be obtained at five cents each. Law, medicine, dentistry, journalism, the engineering courses, pharmacy, forestry, and music leaflets have been issued to date, with others to follow.

We must not, in directing this vocational work, attempt to coerce a student into accepting a particular vocation, for it should be a matter of individual choice with him to select his own lifework. It is our part simply to show him the various vocations, stress the advantages and disadvantages of each, the aptitudes necessary for following a particular vocation, and then let the student make his decision.

In regard to the method of selection of a career by the pupil, common sense, information on subject matter, and prayer

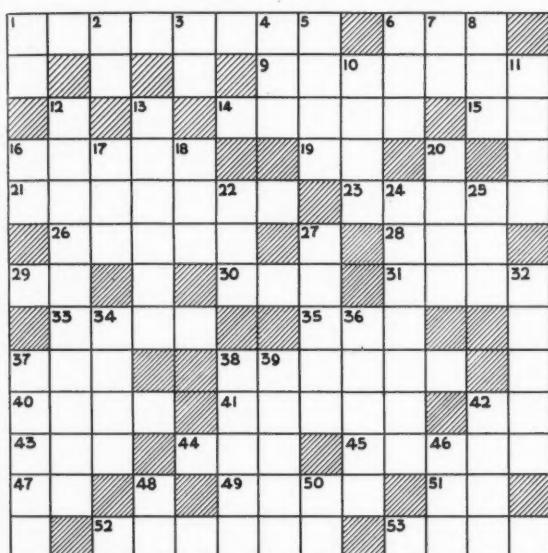
are the three outstanding essentials. The following steps also demand consideration:

1. Acquaint yourself with the vocational fields that exist at the present time.
2. Select a few vocations for intensive study.
3. In studying one vocation, find out all you can about the conditions found therein, the qualifications required, as also the rewards expected.
4. See how your aptitudes answer the requirements of a particular vocation.
5. Finally, make your selection.

In treating the subject of vocational guidance with our pupils, let us stress the point that they should not wait for the chance to come to them, but rather that they be alert and make their own chances. Warn them not to wait for the employer with the kindly smile to invite them to step up to a higher position, or for the proverbial rich uncle to will them a million before they make any headway.

Aenigma Decussatum (Horatianum)

A Latin Crossword Puzzle, by Rev. A. F. Geyser, S.J.



TRANSVERSUM

- 1 laughing; acc. s.
- 6 nothing (short form)
- 9 presented with; nom. s. m.
- 14 true; nom. s. n.
- 15 dem. pron; dat. s.
- 16 to the sounds
- 19 and
- 21 built, erected; nom. s. m.
- 23 one about to eat; voc. s. m.
- 26 I behold, protect
- 28 piously
- 29 swim thou
- 30 shore
- 31 I shall publish
- 33 plague; acc. s.
- 35 a pair
- 37 to the gods
- 38 you may take away
- 40 ivory
- 41 he forbids
- 42 or (in double questions)
- 43 while
- 44 let him be
- 45 by the ray
- 47 dem. pron; nom. s. m.
- 49 safely
- 51 dem. pron; abl. s. f.
- 52 through labor
- 53 life

DEORSUM

- 1 in reality; thing; (abl.)
- 2 prep. w. abl.
- 3 unless, if not
- 4 publish thou!
- 5 delay
- 6 for (conjunction)
- 7 he goes
- 8 atone thou
- 10 nut; abl. s.
- 11 without
- 12 to the mortals
- 20 quid?
- 22 uro
- 24 sperata
- 25 rea
- 27 rapit
- 32 magno
- 34 usum
- 36 amaro
- 37 dedit
- 38 avito
- 39 detur
- 42 aiat
- 46 dei
- 48 da
- 50 te

LOCI HORATIANI

1.

"Ridentem dicere verum quid vetat?"
(Sat. I, 1; 24, 25)

2.

"Nil sine magno vita labore dedit mortalibus!"
(Sat. I, 9; 59, 60)

DRAWING FROM OBSERVATION

Look intently, consider carefully, visualize clearly, and draw faithfully.

A trained eye is a valuable asset, as a police magistrate knows. A dozen sworn witnesses will vouch for facts diametrically opposed. The judge does not question their veracity, but he doubts their sight. They have not been trained to observe. Many are careless, preoccupied, myopic; a few are color-blind. Prejudice and habit make many more fact-blind. Accurate observation is an acquired habit worth having.

If I went to an artist for instruction, he would think, "Does he habitually observe form? Can he draw? Does he know — anything?" He will say, "What have you done? Show me." Then, "Imitating others is plagiarism, a crime, and useless. You must observe and express yourself."

Teachers have spent years learning *how to teach*. Do they always know *what to teach*? How much time do they devote to observation and experiment? Doing things — real things?

Try things. Be realists. Solve problems as they arise. This way leads to understanding and a faithful, contented life.

As my previous article showed, pencil drawing involves composition, drawing, and light and shade. Every exercise is a problem. It is yours; get to it. If your drawing looks right, it is right — to you. You will improve. The will to work and a dauntless spirit can make your quest a success.

The child must also observe, experiment. Why should he be left out? When you proclaim a problem, he scents mystery. The unknown fascinates him; he loves adventure. He is alert to know the "why" and "wherefore." It is his nature to be curious. How he hovers round an activity in which his elders are engaged, how interested, how active, how proud to help! Give him his opportunity. He is the coming man. — E. H. Smith in *The Education Gazette*, Official Journal, Sydney, N.S.W.

SAFE WALKING

1. Remember, the motorists may not see you when you step from the curb or when you are walking on the highway, either day or night.

2. Always walk on the left side of the highway against oncoming traffic.

3. Do not walk out between parked cars or any other obstructions on the side of the street or highway.

4. Streets and highways are not recreational grounds. Do not use them for this purpose.

5. When you step from a curb or attempt to cross a highway, look to the left, and before you reach the center of the street or highway look to the right. Develop this habit.

— *Public School Bulletin*,
Evansville, Ind.

New Books of Value to Teachers

Our America

By Adolph Gillis and Roland Ketchum. Cloth, 446 pp., illustrated. \$1.28. Little, Brown, and Company, Boston, Mass.

The title page states that the book is "a survey of contemporary America as exemplified in the lives and achievements of 24 men and women drawn from representative fields." The Americans who portray national characteristics in their particular field were chosen arbitrarily and are as follows: William Beebe, Charles Evans Hughes, Sinclair Lewis, Henry Ford, John Dewey, Robert Frost, Lewis E. Lawes, Amelia Earhart, Eugene O'Neill, Raymond Lee Ditmars, Samuel Seabury, Charles Joseph Finger, Eva La Gallienne, Lillian D. Wald, H. L. Mencken, George Grey Barnard, Deems Taylor, Francis Perkins, Heywood Broun, John D. Rockefeller, Jr., William Allen White, Seth Parker, Rexford Guy Tugwell, and William Tompkins. *Our America* is a supplementary reader on the high-school level in biographical study for English and literature courses. The book recognizes only a supreme worldly happiness as the goal the above men and women have attained. Spiritual aims have been avoided.

Business-Economic Problems

By H. G. Shields and W. Harmon Wilson. Cloth, 723 pp., illustrated. South-Western Publishing Company, Cincinnati, Ohio.

This is a new textbook to supply the information and teaching devices necessary for the general course established in many high schools especially for students in the commercial course, but helpful also to academic pupils. The titles of the six units are: Introduction; Wealth and Income and Their Management; The Financial System and Investing; Buying and Selling Relations; Practical Studies in Buying; Organization and Operation of Business.

The authors state their purposes as: "(a) to eliminate 'economic illiteracy' by showing the actual effects of economic laws and principles, (b) to provide essential training in the fundamentals of personal management, (c) to develop an understanding and appreciation of financial and business operations, and (d) to tie together some of the loose ends of knowledge gained in other separate courses."

Adventures in Appreciation

Ed. by H. C. Schweikert, H. A. Miller, and Luella B. Cook. Cloth, 1,077 pp. \$1.92. Harcourt, Brace and Company, New York City.

The authors explain that this work is a "sweeping revision of its predecessor, *Adventures in Prose and Poetry*." It "has been written in the belief that appreciation can and should be taught." Another aim has been to make of tenth- or eleventh-grade students "more versatile readers" and to develop "reading tastes and interest and habits of response beyond the juvenile."

The selections, from both modern or living and older writers, are grouped into the various classes of prose and poetry. Each selection is preceded or followed by editorial comment telling the student what to look for, asking leading questions, and suggesting comparison with other selections.

Hidden Treasures in Literature (Book One)

By Luella B. Cook, George W. Norvell, and William A. McCall. Cloth, 600 pp. Harcourt, Brace and Company, New York City.

This is the seventh-grade book of a three-book series for junior high schools. The selections from present-day and older writers are grouped into five units representing as many divisions of literature. The whole is again classified into 31 subunits each devoted to a separate "Purpose"; for example, "to see how vividly I can imagine myself living in the past," or "to share the poet's mood in describing common emotions."

A very brief sketch of the author precedes each selection; footnotes give the necessary information on difficult references or pronunciations; and reading helps, questions, and a bibliography completes each "Purpose."

We noted one or two authors listed in the bibliographies whose names are on the Index.

English Through Experience

By Ruth M. Weeks, Thelma W. Cook, and P. H. Deffendall. Three books, paper, about 200 pp. each. The Macmillan Company, New York City.

These are combined textbooks and workbooks in grammar, composition, and reading guidance for the seventh, eighth, and ninth grades. Essential rules and principles are permanently bound on the inside of the page leaving the outer two thirds for exercises to be removed. The publishers call attention to the following self-teaching features: "No knowledge is assumed; explanations are simply worded and amply illustrated; each lesson has a self-checking record; assignments are self-explanatory." Most of the books recommended for the student's reading are suitable and helpful although teachers should check the lists carefully as some of the titles are doubtful for children and we note among them one well-known work by an author, all of whose writings seem to be on the Index.

Thoughtful English Composition

Fred G. Fox, Ph.D. Cloth, 195 pp. 95 cents. The Bruce Publishing Company, Milwaukee, Wis.

This high-school text in English grammar and composition is intended to aid the student in expressing his thoughts fluently as well as correctly. The explanations, illustrations, and practise material are selected for the field of interest common to secondary schools. The material is suitable for those who wish to go on to college, and for those whose composition instruction ends with high school. The arrangement of the subject matter is such that it is readily adaptable to the unit system.

Rome From Within

By Dr. Selden P. Delany. Cloth, 303 pp. \$2. The Bruce Publishing Company, Milwaukee, Wis.

This is the latest volume of the *Religion and Culture Series*, edited by Father Huslein. Father Delany, a distinguished convert to the Church, knows well the objections that Protestants make to various teachings and practices of the Church because they do not understand them. He explains these doctrines, principles, and practices as he knows them from his study and practice of them. His simple explanations will be enlightening as well as edifying and interesting to Catholic and Protestant alike. They are written in a clear, noncontroversial manner.

This work is Father Delany's last bequest, since he went to his reward before the book was published.

Manual of Christian Archeology

By Marucchi-Veccihierello, 450 pp., illustrated. Imitation leather, \$3.50. St. Anthony Guild Press, Paterson, N. J.

Educators who have been waiting for a good book in English on Christian archeology will be satisfied with this publication. It covers Rome during the first Christian centuries and also the early Christian provinces in a less detailed manner. The many illustrations are well selected and well printed. Its author is well known as an authority in this field. The fourth Italian edition was completed shortly before his death. The translator has done a fine job evincing a thorough grasp on the subject. The book is essential as a textbook for seminaries, colleges, and schools, and should be found in the libraries of priests and sisters.—K. J. H.

Conservation of Natural Resources

Prepared under the direction of Mr. M. Reed Bass, chairman of the committee in charge of lesson plans in vocational subjects for CCC camps. Paper, 34 pp., 10 cents. Published by the Government Printing Office, Washington, D. C.

The bulletin contains outlines of instruction, covering a selected number of occupations and subjects, for use in CCC camps. The outlines provide typical lesson analyses which can be used as guides by instructors who teach additional units of the same occupation, or who will prepare instructional outlines covering occupations or subjects not included in the series prepared by the committee.

The courses have been planned to give every enrollee in the camp an opportunity to learn in a general way what conservation of natural resources means, and how it affects the nation, as well as the individual, his family, and his friends. The courses include one in conservation of natural resources, one in conservation of natural resources as a field of employment, one in conservation of plant life, one in conservation of soil, one on water supply, one on wild life, one on recreational resources, one on conservation of primeval resources, one on woodcraft, one on wild water plants, fruits, and food plants, one on plants for medicinal purposes, one on plant and animal life, and one on conservation of water for economic purposes.

College Men: Their Making and Unmaking

By Dom Proface. Cloth, 234 pp., \$2. P. J. Kennedy and Sons, New York City.

The author, a student counselor, wishes to portray the problems that confront college men by telling of personal interviews he has had with them. He is not of the moralizing type, but tries to point out in a logical manner where the difficulty lies and then, with words of sound reason and advice, permits the student to solve his own problems. The collegians interviewed and the problems they are confronted with are typical examples of those that are found in every college. This book is intended for boys about to enter college and those already in attendance. Parents and those interested in boy guidance will also find many suggestions. The author uses a pen name for obvious reasons.

Leadership in Instruction

Prepared by the Commission on Instructional Leadership, Paul T. Rankin, chairman. Paper, 32 pages. The Department of Superintendence, N. E. A., Washington, D. C.

Teachers' Manual to Accompany the Christ-Life Series in Religion

By Dom Virgil Michel, Dom Basil Stegmann, and the Sisters of the Order of St. Dominic, Marywood, Mich., Paper, 141 pp., 40 cents. The Macmillan Company, New York, N. Y.

The Fabric of the School

A Page for Pastors and Principals

Refinishing Old Wood Floors

L. O. Adams²

For years the usual practice was to oil all wood floors in public buildings, schools, and institutions. Oils most commonly used were paraffin-base, and to a lesser degree, vegetable-base oils, such as linseed oil. Prices of floor oils varied widely, usually in accordance with what the salesman felt the customer would pay rather than in accordance with the quality or suitability of the oil. A little pine oil or sassafras added to give a pleasing odor, increased the deception and lowered sales resistance.

Oiled floors were in most cases dark and unsightly. The paraffin oils soaked into the floors and did not dry, or were at least very slow in drying; heat in the rooms brought the free oil to the top, with the result that the surface became black and gummy with dirt; in addition, the floors were decidedly slippery. Vegetable oils oxidized and dried and left less free oil on the surface than the paraffin oils; however, the oxidizing of the oil caused a discoloration only slightly less unsightly than that resulting from the use of the nondrying oils.

Frequent scrubbings were necessary to remove the accumulated grime from oiled floors. Because the oil did not actually seal the surface, the water was carried down into the pores causing a deterioration of the wood and a raising of the grain, the latter more pronounced in the cases of the softer woods and in particular with flat grain. Raised grain and loosened surface fiber practically precluded the use of dry mops and made cleaning with push brooms difficult.

Oil-treated floors were thus unsightly, insanitary, at time slippery, difficult to clean and in many cases a distinct fire hazard. Only within recent years have operators of buildings begun to realize that the old methods of treating floors with oil could be greatly improved upon. What was needed was a material which would seal the surface so that the dirt could not get down into the pores; at the same time the treatment should provide a hard, smooth surface which would be easy to clean and which would stand up under traffic. Floor varnishes are coming more and more to meet these requirements.

The manufacture of varnish probably had its inception with the ancient Chinese. Old Chinese relics indicate the use of some type of varnish coating long before the Christian Era. Excavations in Egypt show that the use of coatings similar to varnish was known in that early age. Little is known of the development of the art of varnish making from then to the sixteenth or seventeenth century in Europe. We do know that certain artisans developed their own formulas for the finishing of violins and other wooden musical instruments. These formulas were very carefully and jealously guarded, and many of them passed out of existence with their originators. It was probably this extreme secrecy that tagged the varnish industry as one of great mystery for many years. Perhaps no other industry has been so handicapped, so shrouded with secrecy and suspicion, all of which was probably due to ignorance and distrust. It was not until 25 years ago that a general improvement was noticed, and people in the industry began guardedly to trade information and to look to literature for help—but much to their chagrin, they found little of value in print.

Varnish making in America in the eighteenth and nineteenth centuries was patterned after European practice. Small batches of 10 or 15 gallons were made in kettles over coal or coke fires. We even had the traveling varnish maker who drove up to the door of his customer and asked what was wanted. On being told, he promptly proceeded to cook the varnish desired in his wagon right in front of the door, or in the yard. He was probably the forerunner of “store door delivery” of today.

¹A paper read at the meeting of the Association of Superintendents of Buildings and Grounds of Universities and Colleges, May 12, 1936, at University of Illinois, Urbana, Ill.

²Director, Buildings and Grounds, University of Louisville, Louisville, Ky.

Contrast this system of making varnish in small lots with questionable raw materials, with the practice of today. Batches of 200 and more gallons of superior varnishes are made at one time in especially designed kettles of stainless steel. Heat is supplied by oil or gas fires, or in some cases electricity. Stationary kettles of 500 to 1,000 gallons capacity are employed in many plants for the manufacture of regular varnishes.

The ingredients of the early varnishes were linseed oil of unknown purity, and gums that found their way into the country from the Far East. Little attention was paid to the grading and sorting of these gums or resins, and as a result a great deal of trickery and cheating was possible. Probably the purest thing used in a varnish was the turpentine, although there was a great deal of adulteration here also. Contrast this condition with that of today, when every plant employs chemists and is equipped with a laboratory to check the raw materials received. This has forced the refiners of oils and thinners to put forth their best efforts to provide first-class materials. Close scrutiny is given to the natural resins purchased abroad and to resin from this country, and this practice has corrected laxity among the foreign and domestic producers and has curbed dishonesty among brokers.

Modern Varnishes

With the dawn of the twentieth century, great changes came over the varnish industry, especially in this country. A new oil known as “China-wood oil” or properly as tung oil was introduced from China. The oil was obtained from the fruit of the tung tree which is raised in the Yangtse Valley. The fruit varies to some extent in size, but the average is about the size of a small apple. Each fruit contains from three to seven seeds and it matures in the autumn. After it drops to the ground, it is picked up and taken to an oil-expressing plant where the seeds are removed from the woody hull and crushed by machinery.

The raising of tung trees in the United States has been going on for many years, but only during the past few years has this new crop become recognized as commercially valuable. This promising industry is taking over cutover lands in northern Florida, in Georgia, Alabama, Mississippi, Louisiana, and eastern Texas where the soil is fertile and well drained.

As soon as varnish makers, reluctant as they were to use anything new, learned how to use tung oil, the way was opened for a great improvement. With this oil it was found possible to make varnishes that have better water-resistance than the older varnishes. It was also found that this oil meant faster drying, but it could not be used in large amounts with hard gums or resins, for the oil has a great tendency to go solid if heated too high or a little too long, making the batch useless. It seems to work very well with resin, but the better varnish makers avoided resin as though it were poison, so they said.

Shortly after the advent of wood oil, some enterprising chemists found that by mixing resin and glycerine and processing them with heat for a certain period, a much superior resin was developed. It was called “ester gum.” With it, wood oil could be used with much greater success, and the varnish so formed was fast-drying and had excellent weathering qualities in addition to being quite waterproof. And so was developed the first “spar varnish,” a direct result of chemistry in this old art of varnish making. This proved to be the start of a great industry of today, that of making synthetic resins.

About 1905 the scientific world was startled by the work of Dr. Baekland, who produced a plastic product by condensing phenol and formaldehyde. The resin, for such it was, was soon called “bakelite,” but it was not exactly the product we speak of today in the varnish industry. This early bakelite was used only for molding purposes. It was insoluble in oil and therefore could not be used with oils. Later it was found that by combining resin with phenol and formaldehyde, a resin was produced which was oil soluble. This product combined some of the excellent features of the bakelite resin with the ease of melting and handling of resin. This type of resin soon became known as “modified phenolic

resin," and is used today in enormous quantities in the varnish and paint industry. It is basic material in the so-called *four-hour varnishes and enamels*, which have fast drying, excellent water-resisting, and good weathering qualities. These new resins have largely supplanted the older hard-gum resins. They are cooked mainly with wood oil, although small amounts of linseed or perilla oils are used to increase gloss and to make easier the grinding and brushing. A small amount of linseed oil often produces a varnish film which remains glossy over a long period of time.

The average amount of pure phenolic resin in the modified phenolic-resin compounds is about 20 per cent and seldom exceeds 35 per cent. Through continued research it is now possible to obtain 100-per-cent pure phenolic resins that are oil soluble or oil reactive. With this type of resin it is possible to secure films of maximum durability when properly combined with certain proportions of wood oil and thinned with the right type of solvents. Such films have a long exposure record, and retain their gloss and integrity of film several times as long as the varnish of yesterday. They provide almost perfect water-resistance over long periods. Their resistance to strong alkali is far beyond any other type of surface coating made today. As would be expected, they find general use in marine and railroad work, and when pigmented with aluminum make excellent coatings for bridges, tanks, and other metal structures.

3 Types of Varnish

There are three general types of varnishes. They are: (1) spirit varnishes; (2) oil varnishes (bodied oils); (3) oleo-resinous varnishes.

The first class consists of solutions of gum in alcohol. Shellac is the best known of this group. There are several other gums or resins which are soluble in alcohol and which are frequently used in making spirit varnishes. They are mainly sold as shellac substitutes. The shellac varnishes have numerous uses, principally in the furniture industry and in the arts.

The second class consists of vegetable drying or semidrying oils which have been cooked at temperatures of 560 to 580 deg. F. until the desired body has been attained. Such varnishes are generally known as bodied oils; they are used in making oleo-resinous varnishes, or are added to certain paints to provide flow and gloss. They find great acceptance in the manufacture of patent leather and in the manufacture of printing inks, and are often called litho-varnishes.

The third class is the type which mainly interests us—oleo-resinous varnishes. They consist of gum or resin that has been melted at high temperatures, and vegetable oils, small amounts of metallic driers; all thinned with such solvents as turpentine, petroleum thinners, or coal-tar solvents. This type of varnish finds wide use for floor coatings, furniture finishes, spar or marine finishing, and truck and railroad-car finishing. They also serve as vehicles into which pigments are ground to make enamels. They are classified according to: (a) oil length (short, medium-short, medium-long, and long); (b) type of resin (rosin, ester-gum, hard-gum, or synthetic resin); (c) type of oil (drying oils such as linseed, perilla, and china-wood oil; semidrying oils such as soya bean and fish oils.)

a) *Oil Length.* To become familiar with the terminology applied by varnish makers to oil length we must first think of the solids or film-forming portion; namely, the oil and the gum. The thinner is not taken into consideration here. All calculations are based on the unit weight of 100 pounds of resin or gum. The gallons of oil added to the gum therefore determine the oil length. *Short-oil* varnishes are those that contain small amounts of oil; namely, from 6 to 12 gallons to the 100 pounds of gum. *Medium-short* oil varnishes are those that contain from 13 to 20 gallons of oil. *Medium-long* oil varnishes contain from 21 to 30 gallons of oil, while *long-oil* varnishes are those which contain more than 30 gallons of oil to the 100 pounds of resin or gum.

b) *Types of Resin.* Large amounts of resin have always been used in the varnish industry. Many varnishes consist only of resin with varying amounts of oil. Such varnishes are often used in the manufacture of special types of paints or enamels. It has been customary for years to use a small amount of resin with large quantities of expensive natural resins, as it was found that resin acts as an aid in melting the harder resins and acts as a "flux." Ester gum is generally used alone with oils, or combined with synthetic resin of the phenolic type, and because of their versatility, ester gum varnishes are widely used in the industry.

Hard-gum or the natural resin varnishes are slowly losing ground in favor of the more uniform and more efficient phenolic resins and other synthetic compounds. The natural resins continue to be used for some furniture finishes, but almost entirely in short-oil lengths. The synthetic resins, of the straight phenolic and modified phenolic types, find wider use daily. The varnish maker has almost unlimited choice as to hardness, water resistance, chemical resistance, color, and price.

c) *Types of Oil.* China-wood oil is the major varnish oil in use today. It provides excellent water resistance and good wearing qualities. To the varnish maker it is a gift, in that it bodies quickly in the varnish kettle, so that more varnish may be made in fewer hours than was possible in the past. This fast-bodying feature must be handled with care, however, for wood oil goes from a liquid to a solid mass in a very few minutes when heated too high or too long a time. If it becomes solid it is worthless, as there is no way to save it or to reclaim it.

This is actually the way the wood oil is tested. Pure wood oil when heated to 560 deg. F., and held there for 9 or 10 minutes, becomes solid. The change is so complete that within a minute the oil becomes a solid that can be cut with a knife and that will crumble like bread crumbs. This is a sure test for purity, and every shipment of wood oil received by a manufacturer is tested in this manner. Slight adulterations change this so that the mass is sticky, so that the great handicap of the gum turns into an absolute test for its purity.

Linseed oil is still used to a great extent and in many ways, but for varnish making it has been largely supplanted by wood oil. Perilla oil has been known for many years, but the supply and the uniformity of shipments have been poor until lately. Varnish makers are leaning more and more to perilla oil, not to replace wood oil entirely but because it is cheaper and better for many purposes than linseed oil. It bodies faster and is more waterproof. The use of perilla oil in generous quantities reduces the skinning tendency greatly. These oils are classed as *drying oils*.

In the semidrying class of oils we have two general types, soya-bean oil and fish oil. Soya-bean oil is of value, principally because of its resistance to yellowing. It finds great use in the manufacture of white enamels, principally those known as mill-whites. The type of fish oil available today is almost as good as linseed oil and for many purposes it is preferable. It has excellent heat-resistance features that are duplicated by no other oil. It is obtained from pressing the little menhaden fish found in the Atlantic Ocean, and from the sardine found in the Pacific Ocean. Simple heating of a well-refined fish oil removes every trace of odor.

Varnish for Floors

A word about floor varnishes: Several years ago, the best floor varnishes made were a combination of linseed and china-wood oil cooked with hard natural resins, such as kauri or congo. These varnishes were often very good, but had only limited water resistance and little or no alkali resistance. Some manufacturers claimed that 100 pounds of resin with 18 gallons of oil was the proper amount or oil length to use. Others went as far as 25 gallons of oil to the 100 pounds of resin. The use of wood oil and ester gum did not materially improve the varnishes for such films were somewhat too soft for floors. They were tough but not hard enough. The modified phenolic resins helped a great deal to provide more efficient floor coatings in that they dried harder and faster and stood up. The oil length was stepped up slightly, until it was often found that 30 gallons of oil to 100 pounds of resin could be used, and the films withstood much more traffic without showing extreme wear.

With the excellent drying characteristics of the straight 100-per-cent phenolic-resin varnishes, it was possible to combine hardness with toughness at almost extreme oil lengths. Floor varnishes of the better type today are often made with from 45 to 50 gallons of oil to 100 pounds of straight phenolic resin. Such films are practically impossible to get into with the finger nail after a few hours' drying. They stand up with a gloss long after the older types have become dull. They resist abrasion to a remarkable extent, and have very little tendency to mar or scuff as do floors finished with less stout varnishes. Two full brush coats of such varnish on a smoothly sanded floor will give excellent protection, and look well.

To understand what actually happens in the drying of a varnish applied on a floor, let us consider a few figures. A gallon of

varnish generally weighs 7.5 pounds. Half of this weight is usually volatile thinner which does not remain in the film, so we have left 3.75 pounds of actual solids which are gum and oil. It may be said that the average coverage of a gallon of varnish is 1,000 square feet. We then have applied 3.75 pounds of varnish to the solids over this area. A gallon occupies 231 cubic inches, but if we consider a varnish that has only 50 per cent of solids by weight, because of the difference in volume between oils, resins, and thinners, then only four ninths of this volume, or 103 cubic inches, are varnish solids. This amount distributed over 1,000 square feet yields a film that is .00072 of an inch thick. Therefore the thickness of the usual two-coat job is .00144 of an inch or slightly more, due to the nonpenetration of the second coat. This film must therefore bear the brunt of the traffic.

The wearing quality of a floor varnish largely depends on the solid portion of the varnish. If it is a short-oil resin or ester-gum varnish, it will be brittle and chip off on slight impact. If it is a long-oil varnish made with soft or cheap resin, it will mar perceptibly and soon become unsightly. If made with a hard resin but short in oil, the tendency will be to mar somewhat, but it might not chip so readily. If the varnish is long in oil and contains hard resins, the tendency to mar will be eliminated and the elasticity and toughness will be excellent. The harder the resin, the more foolproof will be the coating. Straight phenolic resins are the hardest resins known and, when combined with suitable amounts of oil, they contribute films that are unsurpassable. The type of the solid content is therefore of utmost importance.

Now consider the amount of solids in a varnish as discussed, in relation to film thickness. Spreading one gallon of varnish over an area of 1,000 square feet, it will be found that the thickness of the film depends on its solid content —

40-per-cent solids will be .00056 of an inch thick (1 coat)

50-per-cent solids will be .00072 of an inch thick (1 coat)

60-per-cent solids will be .00086 of an inch thick (1 coat)

It can be seen from this that it would be necessary to apply three coats of a varnish made up of 40-per-cent solids to get the equivalent of two coats of a varnish made up of 60-per-cent solids.

If the 40-per-cent-solids varnish were bought for \$1.50 a gallon, it would cost \$4.50 to varnish the floor (3 coats) exclusive of the labor cost. If the 60-per-cent-solids varnish were bought for \$2 a gallon, the cost would be but \$4 for an equal area, thus saving in addition to the labor of applying the extra coat.

Choosing Floor Varnish

To summarize what has been said regarding varnish solids, it may be argued that the best return for the outlay may be had by using varnish that runs slightly better than 60 per cent in solids. Many of the varnishes on the market today contain 50 per cent or even less of the solid film-forming material, which is, of course, the amount by weight of oil and resin. Many of the mop-on varnishes run between 40 and 50 per cent in solids. This is often necessary in order to get them thin enough to apply with a mop or rag. This practice is becoming popular owing to the fact that it takes varnishing floors out of the hands of the expensive painter and makes it practically a job for the janitor. This is all very good, but there is less protection on the floor and the wear-down will be quicker, especially in much-traveled places.

A great deal is heard of special wood primers, which are sold at fancy prices. It is claimed that it is absolutely essential that such primer be used to guarantee the success of the finished coats. These varnishes are often nothing else than excessively thinned-out varnishes which have been reasonably bodied to start with. While it might be good practice to thin a full-bodied varnish slightly, especially for a first coat, this thinning can be carried too far. For instance, if a 60-per-cent-solids varnish is thinned in the proportion of 5 gallons of varnish to 1 gallon of thinner, the solids have been reduced to 50 per cent. This amount of thinning will make the heaviest varnish brush easily. On the other hand, many primers and sealer coats show only 35 per cent of solid material. To obtain this solids figure, starting with a varnish of 60 per cent solids, it is necessary to thin 6 gallons of the varnish with 4 gallons of thinner.

To understand the fallacy of applying such a thin coat to a wood surface one must understand the cell structure of wood. It is, as you know, composed of row on row of tiny cells, almost perfect in design, some series of which are connected in rather intricate systems by canals. When very thin liquid is applied to a wood

surface the tendency of the liquid is to fill all openings or voids. The first layer of wood cells is filled, and soon there is an overflow to the second layer, and so on. When the liquid reaches the canals, it is quickly distributed to various parts of the wood, and often finds a pocket or cell in a remote spot from the rest of the liquid body.

These disconnected deposits of varnish are absolutely wasted, as there is no connection between the small deposits in isolated parts of the wood and the main film at the surface.

A properly cooked varnish will be sufficiently bodied to prevent excessive penetration into the pores of the wood. Some penetration is necessary to provide a bond to the surface. Too much body, technically known as polymerization, will probably cause the film to bridge over the surface of the wood, and will defy penetration altogether. This type of film can be peeled off the surface with but little effort. Such a film would, to be sure, be far worse than that formed by the thinner material.

Preparing the Surface

This brings up the question of the surface to be varnished. To obtain a good sound job it is necessary to provide a smooth, dry, clean surface. No half-hearted measures of cleaning should be countenanced.

One of the most annoying features to be overcome is *wax*. The popular idea is, that a waxed floor may be prepared for varnishing by simply washing up with gasoline. Nothing could be further from the truth. Gasoline and other petroleum solvents simply disperse the wax into thinner layers. Such thinners cannot remove wax, as no wax is soluble in gasoline. In order to remove effectively a hard-rubbed or burnished wax, it is necessary to use coal-tar thinners. Benzol is the most effective but unfortunately it is toxic and therefore unsafe to use. *Toluol*, one of the next higher fractions is quite harmless to human beings, but effective in removing wax, as most waxes are completely soluble in it.

The procedure is as follows: Scrub floor well with toluol, using a scrubbing brush. A second man should follow with a cloth, wiping up with clean toluol. Then go over the floor again, following the same procedure. It is seldom necessary to go over the floor more than twice. Whether it is necessary can be determined readily by applying a coat of varnish over a small section in an out-of-the-way place. If the varnish dries properly, conditions are right; if it is tacky after overnight drying, the wax has not been completely removed. In the latter case, it will be necessary to use more toluol. Always allow such a scrubbed surface to dry out and reharden at least 24 hours before varnishing.

Rubless waxes can be removed by scrubbing with a combination of soap, fine abrasive, and water followed by a thorough rinsing with clear water. Surfaces that have been treated with powdered wax for dancing must be cleaned as if covered with hard wax. Other preparations, such as borax compounds, must be removed by scrubbing with soap, fine abrasive and water followed by a thorough rinsing with clear water. Unless this is done the varnish applied will remain "cheesy" for days and perhaps be permanently useless.

A word regarding fillers. Floors which have wide cracks or open grain should be filled before applying the first coat of varnish. A good filler can be made from 80 per cent whiting, silica, and yellow ochre in a short-oil resin varnish. Such a filler can be obtained from any good paint and varnish manufacturer. The filler should be cut down with turpentine to a creamy consistency, spread on the floor with a rubber floor squeegee, rubbing in the direction of the grain. The excess should be rubbed in with burlap or excelsior, rubbing across the grain. The large cracks should be filled with the paste, uncut. After the filler is dry and the floor has been swept clean of loose particles, the surface should be ready for the first varnish coat.

IMPORTANCE OF ACCURACY

Professions, at the moment, support a lingo — a body of new words, high-sounding phrases, expressions, and terms which bear accurate meaning too often only out of the experience of the original user. Internal as well as external misunderstanding in a profession occurs quite as often in the area of terminology as in the field of practical activity. Our profession must be certain that commonly acceptable meaning and connotation is bound in every word in our professional lingo. — *Vierling Kersey, Supt. of Public Instruction of California.*



St. Mary's Parochial School Phoenix, Arizona.—Lescher and Mahoney, Phoenix, Ariz., Architects

Schoolhouse Renovation and Federal Aid

Through a recent congressional amendment to the Federal Housing Act, school buildings have been added to the list of properties eligible for government loans. This means that aid in the form of loans may be secured for the purpose of financing repairs, alterations, or additions to present structures. New structures are not here contemplated.

The loans thus made may run at any figure up to \$50,000, covering a period of five years—subject to repayment in monthly installments. The borrower may negotiate the loan through an approved local lending agency at the lowest interest rate he may obtain. Such agencies consist of state and national banks, trust companies, building and loan associations, and the usual finance corporations. These co-operate with the government administration in perfecting the loans.

Where schoolhouse property is in need of rehabilitation, those in charge should concern themselves as to just what should be done to halt deterioration and obsolescence, estimate costs, and apply for the necessary loan. Where the ready means are not at the command of the school authorities the offer made by the government affords timely assistance.

Inquiries concerning loans may be addressed to the nearest agency of the Federal Housing Administration (usually in the largest city in each state or in the state capital city) or to the Federal Housing Administration at Washington, D. C.

Catholic Education News

Coming Conventions

¶ August 2-4. Franciscan Educational Conference, at Santa Barbara, Calif. Very Rev. Claude Vogel, O.M.C., Washington, D. C., secretary.
 ¶ August 2-5. National Conference of Catholic Charities, at Seattle, Wash. Rev. John O'Grady, Washington, D. C., secretary.
 ¶ August 17-22. American Federation of Teachers, at Philadelphia, Pa. George Davis, Chicago, Ill., secretary.
 ¶ October 1-5. International Federation of Catholic Alumnae, at Dallas, Tex. Mrs. Wm. H. Connell, Jr., Pittsburgh, Pa., president.
 ¶ October 3-6. Catechetical Congress of Christian Doctrine, at New York City. L. M. O'Hara, Washington, D. C., secretary.
 ¶ October 11-14. National Catholic Rural Life Conference, at Fargo, N. Dak. Rev. James A. Byrnes, St. Paul, Minn., secretary.
 ¶ October 18-21. National Council of Catholic Women, at Galveston, Tex. Miss A. G. Regan, Washington, D. C., secretary.
 ¶ October 19-22. American Public Health Association, at New Orleans, La. Reginald Atwater, New York City, secretary.

Obituary

¶ Rev. Peter Etzig, C.S.S.R., an instructor of the Redemptorist Seminary, Oconomowoc, Wisconsin, and president of the American Catholic Library Association, died June 8, at Oconomowoc. ¶ Very Rev. Martin Strub, O.F.M., formerly provincial of the Sacred Heart province of the Franciscans died June 7 at Effingham, Ill. ¶ Rev. Julius A. Nieuwland, C.S.C., head of the department of chemistry at Notre Dame University and recent recipient of the Mendel medal awarded annually by Villanova College to an outstanding scientist, died June 11 at Washington, D. C. ¶ Sister Mary Laura of the Con-

gregation of the Most Holy Rosary, Superior of the Convent of Holy Angels, Omaha, Nebr., died June 4, at St. Clara Convent, Sinsinawa, Wis. ¶ Rev. Joseph de Rop, S.J., former teacher at the University of San Francisco and the University of Santa Clara, died June 17, at Santa Barbara, Calif. ¶ Rev. Julian Duchinsky, O.F.M., former professor at St. Joseph's College, Teutopolis, Ill., and business manager of the *Franciscan Herald*, died June 17, in Chicago. ¶ Brother Arsenius Peter, F.S.C., former principal of St. Charles' School, Philadelphia, and a faculty member of Calvert Hall College, Baltimore, Maryland, died June 20, in Baltimore. ¶ Rev. Joseph Boyle, C.S.C., former prefect of religion at St. Thomas College, St. Paul, Minn., and president of the University of Portland, died July 4, at Mason City, Iowa. ¶ Dr. Parker Thomas Moon, professor of international relations at Columbia University, New York, and former President of the Catholic Association for International Peace, died June 11, in New York. He was the author of *Modern History* together with Carlton J. H. Hayes; *Ancient and Medieval History*; and *World History*. ¶ Rev. Maurice M. Wolfe, O.S.M., rector of St. Philip's High School, Chicago, died June 19, in Chicago.

Personal News

¶ Rev. Francis E. Corkery, S.J., has been appointed President of Seattle College, Seattle, Wash., succeeding the Rev. John McHugh, S.J. ¶ Rev. Dr. William E. Scullen, of Cleveland, has been elected president of the Alumni Association of the North American College of Rome, at the fifty-first annual convention held in Buffalo, N. Y. ¶ Very Rev. Joseph Hebert, O.M.I., Dean of the Faculty of Arts, has been appointed Rector of the University of Ottawa, succeeding the Very Rev. Dr. Gilles Marchand. ¶ Rev. Francis Murman, C.P., has resigned as chaplain of St. Mary's Industrial School, Baltimore, Maryland. ¶ Rev. Leonard Feeney, S.J., author of such books of verse as *In Towns and Little Towns, Riddle and Reverie*, and *Boundaries*, and *Fish on Friday*, collection of light prose sketches, has been appointed literary editor of *America*, national Catholic weekly review edited by the Jesuits in New York. ¶ Rev. R. B. McDonald has been appointed assistant superintendent of schools for the diocese of Erie, Pa. He succeeds Rev. Dr. E. P. McManaman. ¶ Dr. Frank J. Brosky, formerly of Geneva College, has been named dean of the school of music, Duquesne University, Pittsburgh, Pa., succeeding Daniel L. Healy. ¶ Dr. W. R. Tweedy has been appointed as head of the Department of Physiological Chemistry of the Loyola University School of Medicine succeeding the late Dr. W. C. Austin. ¶ Rev. Francis X. Dougherty, S.J., dean of Canisius College, has been appointed rector of Canisius High School. He succeeds Rev. Walter Cunningham, S.J. ¶ Right Rev. H. P. MacPherson, has resigned his position as president and rector of St. Francis Xavier University, Antigonish, N. S. He has been succeeded by the Rev. D. J. MacDonald, former vice rector. ¶ Rev. Joseph C. Bilstein, S.J., has been appointed principal of St. Xavier High School, Cincinnati, Ohio. He succeeds Rev. John J. Benson, S.J., who has been appointed assistant dean at the University of Detroit. ¶ Rev. Aloysius J. Bedel, S.M., chaplain of St. Louis College, Honolulu, Hawaii, has been assigned as temporary chaplain to the Society of Mary School, Santa Cruz, Calif. ¶ Rev. Martin Vosbeck has been appointed by Bishop Paul Rhode, director of Catholic Boy Scout Work in the Diocese of Green Bay, Wis. ¶ Dr. James E. Campbell, has resigned as Head of the Department of Physical Sciences at St. Mary's College, Contra Costa, Calif. He is to be succeeded by Brother Alfred, F.S.C. ¶ Very Rev. Bede Hess, O.M.C., provincial of the Immaculate Conception province, with headquarters in Syracuse, has been chosen Minister General of the Order of Friars Minor Conventuals at a general chapter held in Rome. ¶ Rev. Paul E. Campbell, superintendent of parish schools of the Diocese of Pittsburgh, Pa., has been appointed to the faculty of

(Concluded on page 84)

ADD
Jamestown High
TO THE LIST



Architects: Beck & Tinkham, Jamestown, N. Y. Consulting Engineer: P. B. Fleming, Cleveland, Ohio. Heating Contractors: Chaffield & Sharp, Inc., Jamestown, N. Y.

Jamestown High School, Jamestown, N. Y. . . 2300 student capacity . . . another one of the many new schools in which Sturtevant DeLuxe Unit Ventilators have been installed.

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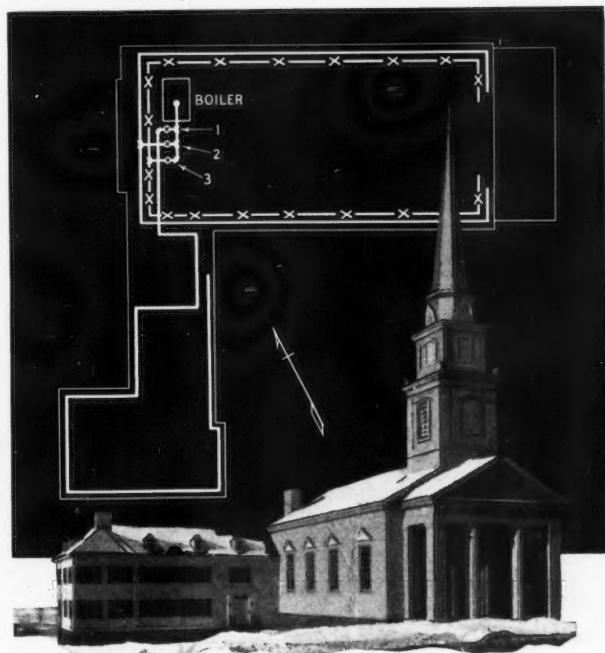


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(Concluded from page 224)

the school of education at Duquesne University in Pittsburgh. He will instruct classes in the teaching of religion. **Q** Mr. J. L. O'Sullivan, dean of the Marquette University College of Journalism, has been appointed as a member of the committee in charge of the World Vatican Press Exhibit to be held in Rome, September 24 and 25. **Q** Rev. Pierre Jalbert, S.M., superior of the Eastview Scholasticate, Ottawa, Ont., has been named Provincial of the Marist Fathers in Canada. Very Rev. F. L. Texier, S.M., of Dorval, Que., former provincial in Canada, has been named First Assistant General of the Society. **Q** Sister Antonia of the Sisters of St. Joseph of Carondelet, president of the College of St. Catherine in St. Paul, has received the honorary degree of doctor of laws from the University of Minnesota.

General News

Q The department of psychology of the Fordham University Graduate School in New York has prepared an extensive program of summer courses in experimental and applied psychology. The special needs of applied psychologists will be covered by a variety of courses meeting state and city requirements for the positions of educational and vocational counselor, school psychologist and clinical psychologist, and for positions in the state employment service.

Q The diamond jubilee of the work of the Brothers of Christian Schools in Buffalo, who teach in St. Joseph's Collegiate Institute, N. Y., was celebrated on June 11.

Q At White Plains, N. Y., the Catholic graduates of the local public high schools attend an annual baccalaureate service in one of the parish churches. The United Newman Clubs sponsor the services and arrange for the attendance of all Catholic graduates and the academic procession. Solemn benediction follows the sermon, and local clergy, parents, city and school officials attend. The speakers at the 1936 baccalaureate were Rev. Dr. William R. Kelly, superintendent of diocesan schools, New York City, and Rev. Dr. James V. Hart, director of St. John's (parish) Newman Club, White Plains.

Q At the annual convention of the Society of St. Gregory of America all of the present officers were re-elected for a two-year term. They are: Rev. John M. Petter, St. Bernard's Seminary, Rochester, N. Y., president; Rev. Charles A. Boylan of St. Charles' Seminary, Overbrook, Pa., vice-president; Mr. Steffen, secretary; Mr. Fischer, treasurer; and Mr. Montani, editor of the society's official publication, *The Catholic Chormaster*. The highlights of the program were: demonstrations of the Gregorian chant, and methods and principles of presenting music to first-grade children; demonstration of school music, chant, and liturgical music and of teaching music to the blind.

Rev. John G. Hacker, S.J., of Loyola College, Baltimore, discussed Hymnology.

Q The Sisters of St. Joseph have observed the 100th anniversary of the arrival of the first Sisters of their congregation in America. Six Sisters comprised the original community that came to St. Louis in 1836, and has grown to more than 10,000. The various provinces throughout the United States held a variety of programs commemorating the centennial.

YOUTH PROGRAM IN ST. PAUL

Most Rev. John Gregory Murray, Archbishop of St. Paul, has announced three major developments in the archdiocesan Catholic youth program instituted a year ago. They are as follows: (1) organization of the Catholic Students' Mission Crusade next September; (2) development of Boy Scout work in conformity with the plan of co-operation adopted by the national Bishop's Committee; and (3) immediate establishment of Girl Scout activities. Archbishop Murray said: "We are going to adapt existing organizations in such a way that within those organizations we shall strive to co-ordinate recreation, science, physics, and spirituality so there will come a consciousness of living a perfect life in the freedom of the open air instead of being huddled together to memorize something this moment and something else the next moment, as prevails in the mass education in the country at large today whether Catholic or public."

NEW PRESIDENT AT FORDHAM

Rev. Robert I. Gannon, S.J., dean of St. Peter's College, Jersey City, N. J., has been appointed president of Fordham University, New York. He succeeds Rev. Aloysius Hogan, S.J., who has been appointed dean of the Graduate School of Georgetown University, Washington, D. C. Father Gannon received his Ph.D. degree at Cambridge University, England, and his S.T.D. degree from Woodstock College, Maryland. He made special studies in educational methods at Oxford, Cambridge, and the universities of Perugia and Louvain.

ENCYCLICAL ON MOTION PICTURES

Pope Pius XI has just issued an encyclical, entitled *Vigilanti Cura*, on motion pictures. It is addressed to the bishops of every country, and requests all to follow the lead of the bishops of the United States in seeking motion-picture reform. The Pope emphasizes the influence of motion pictures, and briefly sketches what has been accomplished by the Legion of Decency in its opposition to immoral films.

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Large corporations, school systems, and institutions generally will see considerable merit in the complete standardization and interchangeability of parts for the new desk. The makers state that "spare parts" will be available from stock, and that new tops, panels, legs and drawers can be furnished often for less than the cost of repair or refinishing.

The desk can be shipped knock-down, packed in a carton only six inches in depth with other proportions depending upon the size of the top. Shipping weight is about 65 pounds less than the crated weight of an orthodox wooden desk.

The model now in production is a handsome piece in the Italian Renaissance feeling, employing selected American walnut with trim of walnut burl, or mahogany with crotch trim. It is believed that this model will retail in the competitive range. Other models, of more commercial design, will soon be available in a variety of woods, including quartered oak. A full line, including three- and four-drawer desks and typewriter desks in all standard sizes, is contemplated.

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The All-Steel-Equip Co., Inc., of Aurora, Ill., has recently announced the acquisition of The Aurora Metal Cabinet Co. of the same city. The All-Steel-Equip Co. plans to continue the manufacture and sale of "Aurora" line of steel filing equipment and office fixtures.

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